

Malfuzat Khaja Bahauddin Naqshband



The mausoleum of Hadrat Khaja
Bahuddin Naqshaband

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**In the praise of noble Prophet Mohammed
(peace be upon him)**

In Madina, there is grave of the prophet, it is
 visited by angels
 It is such grave is having holy in the empyrean
 and in the sky

It is there any relation with a desert of Madina
 with the gardens?
 So the lovely air of Madina it is envious the
 garden of paradise

If Madina city is safe then
 everything is safe So Allah
 keeps it as the cause of the
 blessing

Madina is such a garden city which is the
 décor of the all gardens The seasons of
 the gardens of paradise are due to the
 city of Madina

While leaving Madina, there is no need to
 visit the garden of paradise
 As it is better than the paradise and it is
 living paradise on the earth

Not we but Allah also love
 the city of Madina
 The love of Madina is like
 the love the prophet

The beggar of this door is the king
 of the fate and worlds
 The beggar of this place is a
 matter of envy of the kings

One who has become rich there so his
 fate could not be understand
 In the resurrection day prophet Ibrahim
 will find the help there

Oh Allah help us to reach Madina to
 enable to see how it is there?
 Where befall the mercy and there is
 available blessing everywhere?

If one leaves Madina then he will not
 find the fragrance of heaven
 If there is love of Madina then it is
 guaranteed of the heaven
 On the earth he is called Mohammed and called
 Ahmed in the skies

His praise is well in the world as well as his praise
is found in the skies

There is his rule in Madina also he
is a ruler of the skies
Madina is the capital and he is
ruler of the two worlds

What mistake you did Hafeez by
leaving the city of Madina
As it is such heaven, and desired by
the angles of the empyrean

Why Hafeez will go to heaven by
leaving the city of Madina What is the
heaven as it is gracefully for the sake of
Madina city?

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Preface

This is a very old book written about the advice and discourses (speeches) of Khaja Bahauddin Naqshaband in the Urdu language. Its title is well known in the Urdu language as Malfufzat Khaja Bahauddin Naqshaband. And which was compiled by Syed Abdul Wadud Shah in the Urdu language and I have translated this book of the most ancient and celebrated Persian book about Sufi'ism into the English language will, I hope, be found useful not only by the number of students familiar with the subject at first hand but also by many readers.

This is a very old book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سالك), a mureed is an initiate into the mystic philosophy of Sufism and all these details of pieces of advice by the spiritual master Khaja Bahauddin Naqshband are added in this book and also in this book there are some great achievements which are not yet known to

the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

Hadrat Baha-ud-Din Naqshband Bukhari (Persian: بخاری نقشبند محمد بهاءالدین) (1389-1318) was the founder of what would become one of the largest and most influential Sufi Muslim orders, the Naqshbandi.

Biography

Hadrat Baha-ud-Din was born on 18 March 1318 CE (14 Muharram, 718 AH) in the village of Qasr-i-Hinduvan (later renamed Qasr-i Arifan) near Bukhara, in what is now Uzbekistan and it was there that he died in 1389.

He came into early contact with the Khwajagan (the Masters), and was adopted as spiritual progeny by one of them, Baba Muhammad Sammasi, while still an infant. Sammasi was his first guide on the path, and more important was his relationship with Sammasi's principal Khalifa (successor), Amir Kulal, the last link in the silsila, or chain of teachers, before Khaja Baha-ud-Din.

1. Prophet

Muhammad(peace be upon him)

2. Hadrat Abu Bakr

3. Hadrat Salman the Persian

4. Hadrat Qasim ibn

Muhammad ibn Abu Bakr

5. 5.Hadrat Ja'far al-Sadiq

6. Hadrat Bayazid Bistami

7. Hadrat Abu al-

Hassan al-Kharaqani

8.Hadrat Abu Ali al-

Farmadi 9.Hadrat

Yusuf Hamadani

10. Hadrat Abul Abbas al-Khadr

11. Hadrat Abd al-Khaliq Ghijduwani

12. Hadrat Arif Riwakri

13. Hadrat Mahmud Faghnavi

14. Hadrat Ali Ramitani

15. Hadrat Baba Sammasi

16. Hadrat Amir Kulal

17. Hadrat Baha'al-din

Naqshband Bukhari

Lineage

In her book "Pain and Grace: A Study of Two Mystical Writers of Eighteenth- Century Muslim India," Annemarie Schimmel writes: "Khwaja Mir Dard`s family, like many nobles from Bukhara, led their pedigree back to Baha'uddin Naqshband, after whom the Naqshbandi order is named, and who was a descendant, in the 11th generation, of the 11th Imam al-Hasan al-Askari."

Hadrat Baha-ud-Din was buried in his native village, Qasr-i Arifan, in 1389. In 1544 Khan Abd al-Aziz built over his grave a tomb and surrounding buildings. The Memorial complex is located 12 kilometers from Bukhara and is today a place of pilgrimage. His well known and famous sayings are as follows.

I answered, "In order that whatever I say and whatever I want will happen."

I was answered, "That will not be. Whatever We say and whatever We want is what will happen."

I said, "I cannot do that. I must be permitted to say and to do whatever I like, or I do not want this Way."

Then I received the answer, "No, it is whatever We want to be said and whatever We want to be done that must be said and done."

I said again, "Whatever I say and whatever I do is what must be."

Then I was left alone for fifteen days until I was overwhelmed with a tremendous depression. Finally, I heard a voice, "O Bahauddin, whatever you want, We will grant." I was overjoyed.

I said, "I want to be given a Path that will lead anyone who travels on it straight to the Divine Presence."

I experienced a great vision and heard a voice saying, "You are granted what you have asked."

From the above facts and details, if the readers will start reading this book's first page and will not stop its reading till they will reach its last page as in this

book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 800 years ago.

Even though this is a lengthy book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one, but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Aliyah by Farid al-din Attar) which is very famous in the Western world among the English knowing persons. So, for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the

world as per tradition and practice of Allah's last prophet.

To write about this great Sufi master is not only it is difficult and but it is a very hard task as he was a great pious personality of his time in Central Asia.

So, in brief, he was a great Saint of his time in the Central Asian region and who did many great endeavours for the preaching and propagation of Islam in so in brief he was a great Saint of his time in Bukhara and who did many great endeavours for the preaching and propagation of Islam in Bukhara city upon becoming the caliph of Hadrat Abdul Khaliq Gadjwani and afterwards he was becoming well known in Bukhara region where he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

The Eleven Principles of the Naqshbandi Path

The first eight principles are from 'Abd ul-Khaliq Ghujduwani (d. 1220). The final three principles were added by Baha ad-din Naqshband (d. 1389).

1. Awareness in the Breath/Awareness in the Moment (Hush dar dam)

"Every breath which is exhaled from within must be exhaled with awareness and presence of mind and so that the mind does not stray into forgetfulness."

Baha ad-din Naqshband said: "The foundation of our work is in the breath. The more that one is able to be conscious of one's breathing, the stronger is one's inner life. It is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

As the seeker becomes occupied with the exercise of the moment (i.e. remembering the breath), he turns his attention from remembering the past and thinking of the future, and focuses on each breath until it is expired.

Sa'd ud-din Kashghari added: "*Hush dar dam* is moving from breath to breath so there is no heedlessness but rather there is presence, and with each breath that we take should be the

remembrance of the Real."

Sheikh Abdul Janab Najmuddin al-Kubra said in his book, *Fawatih al-Jamal*: "*Dhikr* (remembrance of God in the breath) is flowing in the body of every single living creature by the necessity of their breath—even without will—as a sign of obedience, which is part of their creation. Through their breathing, the sound of the letter 'Ha' of the Divine Name Allah is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasize the Uniqueness of God. Therefore it is necessary to be present with that breathing, in order to realize the Essence of the Creator."

The name Allah, which encompasses the ninety-nine Names and Attributes, consists of four letters, Alif, Lam, Lam and Hah (ALLAH). The people of Sufism say that the absolute unseen Essence of Allah Exalted and Almighty is expressed by the last letter vowelized by the Alif, "Hah." It represents the Absolutely Unseen "Heness" of the Exalted God (*Ghayb al-Huwiyya al-Mutlaqa lillah 'azza wa jall*) in which the mystic loses his separate identity with every "hah" in his breath.

The first Lam is for the sake of identification (*tacrif*) and the second Lam is for the sake of emphasis (*mubalagha*).

The soul has long been thought to be in the breath. "For the early thinkers the soul was visualized sensuously as a breath-body." Awareness of the breath makes us aware of the soul and the inner body, inner self, which belong to the moment.

In the path of the Khwajagan awareness in the breath is a very great principle. Those in this path regard it a great transgression to become unconscious of the breath.

2. Watch your Step! (*Nazar bar qadam*)

Direct yourself constantly towards the goal.

Sa'd ud-din Kashghari added: "Looking upon the steps means that the seeker in coming and going looks upon the top of his feet and thereby his attention is not scattered by looking at what he should not look at." When the beginner's attention is taken by shapes and colors outside of himself, his state of remembering leaves him and is ruined, and he is kept from his objective. This is because the beginning seeker does not have the power of the "remembrance of the heart," so when his sight falls upon things, his heart loses its collectedness,

and his mind becomes scattered.

Watch your step can also refer to watching circumstances, feeling when is the right time for action, when is the right time for inaction, and when is the right time for pause. Some have said that *Nazar bar qadam* is an expression which refers to the wisdom inherent in one's natural disposition.

Fakhr ud-Din Kashifi added: "*Nazar bar qadam* may be alluding to the seekers traveling through the stages of breaking from existence and putting behind self- love."

Of these three interpretations, the first refers to beginners' use of this aphorism, the second refers to those in mid-progress on the Way, and the third to the Attainers.

3. The Journey Home (*Safar dar watan*)

Your journey is towards your homeland. Remember you are traveling from a world of illusion to a world of reality. The wayfarer travels from the world of creation to the world of the Creator.

The Journey Home is the transformation that brings man out of his subjective dream state, so that he can fulfill his divine destiny.

From the *Rashahat-i 'ayn al-hayat*: "[The journey home refers to] that traveling which the seeker makes within his human nature. In other words, travel from the qualities of humankind toward the angelic qualities, moving from blameworthy qualities to laudable ones." Sheikh Ahmad Sirhindi (d. 1624) said: "This blessed expression [traveling in the homeland] means traveling within the self. The source of its results lies in putting the final [practice] at the beginning, which is one of the characteristics of the Naqshbandi Way. And although this [inner] traveling can also be found in other *tariqas* [schools of Sufism], [in those] it is found only in the end after the 'traveling on the horizons' [referring to the Qur'anic verse (41:53): 'We will show them Our signs on the horizons and within their selves until they know He is the Real']."

"Traveling on the horizons" is traveling from place to place. At the beginning of the journey it can mean leaving home to find a guide or teacher. Also it happened in former generations that when the wayfarer had become established in a place, got accustomed to it and become familiar with its people, they took on traveling in order to break down habit and comfort and cut themselves off from renown. They would choose travel in order to experience complete emptying.

It means traveling within oneself, looking at oneself, examining oneself and one's reactions, and how they act upon one.

This reflects the stress that the Naqshbandi path puts on the inner states, stages, processes.

Be an external resident and let
your heart travel. Traveling without legs is
the best kind of travel.

4. Solitude in the Crowd (*Khalwat dar anjuman*)

There are two kinds of retreat. One is the outward kind in which the seeker, far from people, sits alone in his cell until he comes into contact with the spiritual world. This result comes about because the external senses withdraw themselves and the inner senses extend themselves to signs from the spiritual world.

The second kind of retreat is the hidden one, where the seeker is inwardly witnessing the secrets of the Real while he is outwardly surrounded by people. *Khalwat dar anjuman* is of this second type of retreat: outwardly to be with people, inwardly to be with God.

In all your outer activities remain inwardly free. Learn not to identify with anything whatsoever.

Khwaja Awliya Kabir, one of the deputies of 'Abd ul-Khaliq Ghujduwani, explained *khalwat dar anjuman* as follows: "Retreat within the crowd' is that state when one is so constantly and completely absorbed in divine remembrance that 'one could walk through the market-place without hearing a word.'"

They are with their Lord and simultaneously they are with the people. As the Prophet said, "I have two sides: one faces my Creator and one faces creation."

'Abd ul-Khaliq Ghujduwani himself was known to say: "Close the door of the formality of *sheikhhood*, open the door of friendship. Close the door of *khalwat* (solitary retreat) and open the door of *suhbat* (companionship)." Baha ad-din Naqshband said in this connection: "Our path is in companionship. In [physical] retreat there comes fame and with fame comes calamity. Our welfare lies with the assembly and its companionship, on condition that [self-] negation is found in one another."

When Baha ad-din reached Herat on his journey to Mecca, the Amir Hussein arranged a gathering in his honour. At the assembly the Amir asked him, "Since with your Presence there is neither audible *dhikr*, nor voyaging, nor audition of special music and poetry, what is your path?" He answered, "The pure words of the tribe of 'Abd ul-Khaliq Ghujduwani, which are 'retreat within the crowd,' and we follow in their Way." "What is retreat within the crowd?" the Amir asked. "Outwardly to be with the people while inwardly to be with God," said Naqshband.

The Amir expressed surprise and asked whether this was actually possible. Baha ad-din replied that if it were not possible God Most High would not have indicated it in a Qur'anic verse which describes those who are not distracted from the remembrance of God even while in the marketplace: "Men whom neither business nor profit distracts from the recollection of Allah" [24:37]. This is the way of the Naqshbandi Order.

Ahmad Faruqi Sirhindî, Mujaddid-i-alf-i-thani (the Renewer of the second millennium), said: "Retreat within the crowd is derived from traveling in the homeland since if traveling in the homeland is properly accomplished, then retreat within the crowd will properly occur. The seeker within the diversity of the crowd travels in his own land, and the diversity of the horizons finds no way into the meditation cell of his inner self. This treasure will manifest with difficulty at the beginning and with no difficulty in the end. And in this *tariqa* it is the portion of the beginning while in other paths it is at the end. This is so because the treasure is derived from traveling within the self (with presence in the moment), which is at the beginning of this path, while traveling on the horizons takes place simultaneously. This is the opposite of the other paths which make the traveling on the horizons the beginning and the traveling within the self the

end."

In the words of al-Kharraz: "Perfection is not in exhibitions of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the presence of Allah even for one moment."

In constant communion with
the Beloved within, a stranger to
the world. Those
endowed with such beauty are
rare indeed in this world.

5. Remembrance (*Yad kard*)

Concentration on Divine Presence.

For the Naqshbandiyya remembrance is practiced in the silent *dhikr*.

Keep God, the Beloved, always in your heart. Let your prayer, *dhikr*, be the prayer of your heart.

According to Khwaja Ubaydullah Ahrar, "the real meaning of *dhikr* is inward awareness of God. The purpose of *dhikr* is to attain this consciousness." The purpose of the *dhikr* is to keep one's heart and attention entirely focused on the Beloved in love and devotion.

The *dhikr* is not just repeated as words, but is in the heart.

Remembrance of the tongue becomes remembrance of the heart. Abdu'l-Qadir al-Gilani said: "At the first stage one recites the name of God with one's tongue; then when the heart becomes alive one recites inwardly. At the beginning one should declare in words what one remembers. Then stage by stage the remembrance spreads throughout one's being—descending to the heart then rising to the soul; then still further it reaches the realm of the secrets; further to the hidden; to the most hidden of the hidden."

6. Returning (from distraction), Going Back (*Baz gasht*)

Travel one way. The return to God. Single-minded pursuit of divine truth.

This means banishing and dispelling every thought, good or bad, that comes to mind involuntarily during the *dhikr*. When performing the remembrance the heart is required to attain

the calm contentment of: “Oh Allah, my goal is You and Your good pleasure; it is nothing else!” So long as there is any space left in the heart for other interests, such calm contentment cannot take shape, and the remembrance cannot be genuine. Even if this tranquility cannot be attained at the outset, one must not abandon the remembrance, and it is necessary to persist in its performance until this feeling is acquired.

The meaning of *baz gasht* is the return to Allah Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. The reason, mentioned by the Holy Prophet in his invocation, *ma dhakarnaka haqqa dhikrika ya Madhkar* (“We did not Remember You as You Deserve to be Remembered, O Allah”), is that the seeker cannot come to the presence of Allah in his *dhikr*, and cannot manifest the Secrets and Attributes of Allah in his *dhikr*, if he does not make *dhikr* with Allah's support and with Allah's remembrance of him. As Bayazid Bistami (d. 874) said: “When I reached

Him I saw that His remembering of me preceded my remembrance of Him.” The seeker cannot make *dhikr* by himself. He must recognize that Allah is the one making *dhikr* through him.

“Beloved, you and your approval are my purpose and desire.” This attitude will rid one of impure thoughts and distractions. It relates to the path of absorption. One Sufi was concerned that he was not sincere, and was ashamed. So his *sheikh* took him to a Sufi who was on the path of absorption, and this *sheikh* told him that absorption, not hair-splitting, would free him from his problem. The wayfarer realized that in his worry about his dishonesty and shame, his wants and needs, he had been focused on himself, separating himself from his Beloved.

According to Khwaja Ahrar, the saying “returning” means that we have within us the goal of our striving. The seeds of transformation are sown in us from above and we have to treasure them above all possessions.

7. Attentiveness (*Nigah dasht*)

Struggle with all alien thoughts. Be always mindful of what you are thinking and doing, so that you may put the imprint of your immortality

on every passing incident and instance of your daily life.

Be watchful. Be aware of what catches your attention. Learn to withdraw your attention from undesirable objects. This is also expressed as "be vigilant in thought and remember yourself."

Nigah means sight. It means that the seeker must watch his heart and safeguard it by preventing bad thoughts from entering. Bad inclinations keep the heart from joining with the Divine.

It is acknowledged in the Naqshbandiyya that for a seeker to safeguard his heart from bad inclinations for fifteen minutes is a great achievement. For this he would be considered a real Sufi. Sufism is the power to safeguard the heart from bad thoughts and protect it from low inclinations. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his Lord. The Holy Prophet has said, "Whoever knows himself knows His Lord."

Sa'd ud-Din Kashgari said: "The seeker must, for one hour or two or whatever he is capable of, hold onto his mind and prevent thoughts of other [than God] entering." Another description from the *Munahej ul-Sair* has it that: "[*Nigah dasht* is the] guarding of the special awareness and presence which have resulted from the noble *dhikr*, so that remembering of anything other than the Real does not find its way into the heart/mind."

Yet others have written that *nigah dasht* also applies to the time of the *dhikr* itself: "*Nigah dasht* is when the seeker at the time of the *dhikr* holds his heart/mind upon the meaning of LA ILAHA ILLA 'LLAH so that thoughts do not find entrance into his heart, because if thoughts are in the mind then the result of the *dhikr*, meaning presence of the heart/mind, will not manifest." It has also been said, "*Nigah dasht* is an expression meaning the prevention of the occurrence of thought at the time one is occupied with [repeating] the fragrant sentence [of LA ILAHA ILLA 'LLAH]."

Abdul Majid Il Khani said that the meaning of preserving the heart/mind from incoming thoughts is that *they lose their hold on the mind*. In this connection Khwaja Ubaydullah Ahrar said: "The meaning of preserving the mind [from thoughts] is not that the seeker can avoid

thoughts at the beginning [of his attempts], but rather that *thoughts do not disturb the attendance and presence*[required for the *dhikr*]. [Thoughts] can be likened to straw which has fallen onto moving water and yet the water is not prevented from its course. 'Abd ul-Khaliq Ghujduwani said: "It isn't so that thoughts never enter the heart/mind, but rather that at times they do and at times they do not." His statement seems to be supported by Khwaja 'Ala al-Din al-'Attar who reported: "Succeeding with thoughts is difficult or even impossible. I preserved my heart for twenty years from thoughts, after which they would still appear but they then found no hold there."

8. Continued Remembrance / Perpetual Invocation (*Yad dasht*)

Constant awareness in the presence of God. "The complete experience of divine contemplation, achieved through the action of objective love."

Those on the path maintain that when inner love is always present in one's dealings with the world, then one has achieved this mindfulness.

This is the last stage before transformation is completed. The seeker becomes aware that his loss of "self" will be compensated by objective love. The humiliation (abnegation of self) that leads to this stage ceases to touch the seeker for he discovers the unlimited joy that Truth will bring.

Yad dasht refers to the durability of the awareness of the Real in the path of "tasting" (living in the multiplicity of illusion). In the *Rashahat-i 'ain al-Hayyat* it is stated: "Some have said that this is a perceiving/witnessing which is the domination of witnessing the Real in the heart through essential love."

Ubaydullah Ahrar said: "*Yad dasht* is an expression meaning the durability of the awareness of the Glorious Real." He said further: "It means presence [with God] without disappearance."

Regarding the use of the term for the period of the *dhikr* itself it has been said: "*Yad dasht* is that which the *dhakir* (person practicing *dhikr*) during the *dhikr* maintains [fully the meaning of] negation and affirmation in his heart

in the presence of the Named."

Khwaja Ubaydullah Ahrar has described the principles five through eight as following each other in this manner: "*Yad kard* (Remembrance) refers to the work of invoking/remembering. *Baz gasht*(Returning) means turning to the High Real in the manner that when saying the fragrant sentence of the *dhikr* the seeker follows this in his heart with "God you are my true goal!" and *nigah dasht*(Attentiveness) is the holding on to this turning [to the Real] without words. *Yad dasht* (Recollection) means constancy/firmness in [the holding on of] *nigah dasht* (Attentiveness)."

9. Awareness of One's State of Mind / Time (*Wuquf-i-zamani*)

Baha ad-din Naqshband said that this consciousness is the maker and guide of the disciple. It means to be attentive to one's state of mind at any given moment and to know whether it is a cause for giving thanks or for repenting.

It means: To keep account of one's temporal states. To distinguish presence, *huzur*, from absence, *ghaflat*. Baha ad-din described this as "self- possession" or "mindfulness." He added that one should always be grateful when one returns to a state of presence.

In *wuquf-i-zaman* the seeker remains constantly aware of his changing states. Baha ad-din Naqshband explained: "*Wuquf-i-zamani* is the work of the traveler on the Way: to be attentive of his state, and to know whether it is a cause for giving thanks or for repenting, to give thanks while feeling spiritual elation, and to repent while in spiritual dryness or contraction."

He also stated: "The foundation of the work of the seeker has been established in the awareness of time [exercise] as seeing at each moment whether the perceiver of breaths is [breathing] with presence or with forgetfulness."

Maulana Yaqub Charkhi, in his *Explanation of the Names of Allah*, said: "Khwaja [Naqshband] instructed that in the state of *qabz* (contraction) one should seek God's forgiveness, whereas in the state of *bast* (expansion) one should offer thanks. Close observation of these two states constitutes *wuquf-i-zamani*." *Wuquf-i- zamani* of the Naqshbandi path is equivalent to the term "*mohasseba*"(keeping account of/close

observation) used by other Sufis.

Jami, in the *Resalah-i-nuria*, said: "*Wuquf-i-zamani* is a term meaning the keeping account of the times one passes in [a state of] dispersal (*tafriqah*) or collectedness (*jam'iyyat*)."

10. Awareness of Number (*Wuquf-i-adadi*)

An expression meaning the observation of the number of individual repetitions of the *dhikr*. Jami said: "*Wuquf-i-adadi* is the observation of the number of *dhikrs* and of whether this [observation] yields results or not." According to Baha ad-din Naqshband, "The observation of the number of repetitions of the *dhikr* of the heart is for gathering thoughts/mental activity which are scattered."

According to Khwaja 'Ala al-Din al-'Attar, "The important thing is not the number of repetitions but rather the composure and awareness with which one makes them."

According to Baha ad-din Naqshband, this awareness is the first stage of entry into the spiritual world.

This could also mean that for beginners, reading about the achievements and states of consciousness demonstrated by those advanced in this practice would be helpful, since in reading about another's state of nearness, one acquires a certain quality of inner inspiration.

For advanced disciples, this technique, which facilitates the initial stages of acquiring inner intuition and inspiration, brings a consciousness of the unity of diversity:

This diversity and proliferation is
all but a show, The One is
manifest in the all.

Diversity, if you look with open eyes, is naught but unity. No doubts for us, though there might be in some minds. Though appearance is in numbers, the substance is but one.

(It should be noted that inner inspiration, that understanding which brings the practitioner and people on the path closer to higher teachings, comes through divine grace and is not due to mind discoveries. "Knowledge comes from grace. The difference between divine inspiration and divine

knowledge is that divine knowledge comes through internalizing the light of the Essence and the divine attributes, while divine inspiration is gained through receptivity to inner meanings and those types of instructions which manifest within the practitioner.")

11. Awareness of the Heart (Wuquf-i-qalbi)

The heart becomes aware of God. This marks the awakening of divine love. The individual becomes aware that his existence is an obstacle to his final transformation and he no longer fears to sacrifice it because he sees for himself that he will gain infinitely more than he loses.

Wuquf-i-qalbi has been described as having two meanings. One is that the seeker's heart in the midst of the *dhikr* is conscious and aware of the Real. On this point Khwaja Ubaydullah Ahrar said: "*Wuquf-i-qalbi* is an expression meaning an

awareness and presence of heart toward the Most High Real felt in such a manner that the heart feels no need of anything except the Real." This meaning is similar to that of *yad dasht*.

Heart consciousness means heart's resting with the Beloved, as if nothing and no one else existed.

The other meaning is that there is awareness of the heart itself. In other words, the seeker during the time of the *dhikr* is attentive to the cone-shaped heart which is the "seat of subtlety," and prevents it from becoming unaware during the saying of the *dhikr*.

Baha ad-din Naqshband did not consider it necessary to hold the breath during the *dhikr* as is done in some *tariqas*, even though he considered that practice to have its benefits; nor did he consider essential the *wuquf-i-zamani* and *wuquf-i-adadi* (awareness of time and awareness of number). But according to the *Qodsîyyah* he considered "the observance of *wuquf-i-qalbi* the most important and necessary because it is the summary and essence of the intention of the *dhikr*."

Like an expecting mother-bird, sit watchfully on the egg of your heart, Since from this egg will result your drunkenness, self-abandoned, uproarious laughter and your final union.

This description of the Eleven Principles is compiled from a number of sources, including:

- Introduction to the *Qodsîyyah* (Holy Sayings of Baha ad-din Naqshband), Edited and annotated by Ahmad Tâhirî `Irâqî. Tehran, 1975.
- Molana Fakhreddin Vaaez Kashefi. *Rashahat-i 'ayn al-hayat* (Trickles from the Source of Life), Volume I, Nuryani Charitable Foundation, Tehran 1977.
- Hasan Shushud. *Masters of Wisdom of Central Asia*,. Moorcote, Yorkshire: Coombe Springs Press, 1983.
- J. G. Bennett. *The Masters of Wisdom*, Santa Fe, New Mexico: Bennett Books, 1995.

When Hazrat Shah Naqshband was a young man, he went to Makkahtul Mukarrama to perform his obligatory pilgrimage. When he arrived, he was met by Hazrat Khizr (may Allah be pleased with him), who blessed him with his teachings and granted him a new cane as a gift. In Bukhara, this cane grew into a beautiful tree that gave shade to the area around Shah Naqshband's tomb for hundreds of years.

Malfuzat Khaja Bahauddin Naqshband

In the name of Allah the most Beneficent and Merciful.

There is said under praise of the Allah. The calls of beginning persons and the persons who came in the last period and the collection of their praises of Allah and so it is praise of the beginning. The praise of the close angels is also the beginning of the praise of Allah. Those favourite people who get favour and kindness of Allah

and they got position and status. In this way mystic person's complete description of the knowledge of Allah and which is confirmation of their helplessness and failure in this matter. Because the pure personality's original magnificence is that and in search of the magnificence it should be shown helplessness in this matter. Allah is such pure personality and His status of magnificence is such that which throw the wisdom of the prophets on the land of helplessness. If for millions of years then all creatures and universe both of them will begin to express attributes of Allah then they should have to say with the helplessness that Allah know our lack of knowledge in this matter.

Blessing and salam on the last prophet who is précis of the universe and human beings.

The prophet as the raison 'detre' of creation and leader of all prophets. Tradition recording divine words " But for thee, I would not have created the universe." He is also a leader and guides for all individual persons and groups.

Thanks to Allah who is the creator of the universe. All praise is due to Allah, the Lord of all creations. And hereafter is there for the pious persons and salutation (blessing) in his last prophet Mohammed (peace be upon him). Bestow

blessings and peace upon our master Muhammad (peace be upon him) and upon members of his household and his companions and those who support him (Amen). Members of his household were like stars of the guidance and who were killers of the enemies of Islam. The members of his household and his companions and those were like stars of the right way of guidance and who were at the forefront on the way of truth and cleanliness. Also his successors to the holy noble prophet Prophet (Salla Allahu ta'ala 'Alayhi Wa Sallam). On the persons of wisdom, it is not concealed from them that after status and position of prophet-hood the status and position of saintliness is so respectable and great. And from the verse “Wama Khaqat Jin Wa Ans” that general saintliness is very nice and complete thing. On the prophet’s companions and also on the followers to them and so there will be blessing and salam on them until the day of the judgment.

Thereafter

Because of it for general and special persons available respect and piousness from the knowledge of Allah. As per one saying of the prophet in which it is said

that “ I was like a hidden treasure so for the purpose of His knowledge, he was made creatures. But this knowledge which will be given to every person according to his condition and courage.” The Quran said, “Allah was given goodness to every person upon the other.” In the saying of the prophet it is mentioned that “ People are like mines of gold and silver.”

It is the foundation of faith is that some people have only right faith. And some people will have an increase in their faith. Allah said “There is light over light. Whoever wants then Allah will grant guidance towards His light.” Because this favour and kindness of Allah which is given by Him to anyone whoever liked Him.”

The prophet has told them proper ways to obtain such positions and status like that he was told to Hadrat Abi Jahaifa “ “To ask with learned persons and meet with the people of wisdom. And frequently getting up and sitting down with elders persons.”

Accordingly, Khaja Imam Ali Hakim Tirmazi who has written an explanation of this saying in his book “Navader Usool” as follows.

“The persons of Allah and special persons of Allah are divided into 3 kinds on the earth. Everybody will be given knowledge according to

his capacity and among them, some will be learned persons of legal and illegal knowledge and they have engagement work in this field in the world.”

2. Some of them will have knowledge of the policy of Allah. And they have the engagement of work in the field of wisdom.

3. Some of them have their knowledge about Allah which will be limited. Upon them, there will be available effects of light and horror of Allah. These are holy persons of Allah.

Its synopsis is that in the matter of faith and Islamic law to have a consultation which is required with the learned persons of Islamic Shariah law. If you are trying for the policy and wisdom of Allah then become friends of the wise persons and live in their company. If you want to know about realities, secrets, and knowledge of Allah then adopt company of the holy persons. And in reality, those are holy

persons of Allah. The seeing of them is medicine. And from their company, there is an available cure.

The prophet has told them proper ways for obtaining such positions and status like that he was told to Hadrat Abi Hajifa “ To ask with learned persons and meet with the people of wisdom. And frequently getting up and sitting down with elders persons.”

If you want to know realities and secrets as well knowledge of Allah then sit in the company of the pious persons. And in reality, they are holy persons of Allah. It is medicine to look them. Due to their company, there will be an available cure. As per reference of the book, ‘Navadar’ Prophet Eisa (A.S.) said there are 3 kinds of learned persons.

1.Learned persons
of Ba Amer

2.Learned persons
of Billa

3.Learned persons of Billa and Ba Amer

Regarding the third category of learned persons, it was reported by Hadrat Jahifa that seeing of them is medicine and there is available cure while sitting with them.” Even though in this saying of the prophet it is mentioned all kinds of learned persons who belong to any kind of the

knowledge. And for seeking such knowledge by a special method which is obligated. As per mentioned in the saying of the prophet “ Seeking knowledge is an obligation for every Muslim men and woman.” This saying of the prophet is itself can give an explanation in this matter.

The explanations of the sayings of the prophet can be known by his sayings and traditions. Because the wisdom of Luqman can be asked by himself. The people of mysticism are agreed that the condition of the manifest and endeavors which is not in the option and control of the spiritual people. And in the same way to reach to the meetings of the mystic people which is not option and control of the students (Taleb). Due to favour and kindness of Allah this weak person Salah Bin Bukhari who was reached in the presence of Khaja al-Haq well known as Attar in the year 785 Hegira and by his source, he was able to get excellence of acceptance with Khaja Bahal al-Haq well known as Naqshband. If the speech will be over but his attributes will not be finished.

“Whether any finishing thing will be able to cover attributes of any unending thing.?”

If I will spend my whole life in writing the explanation of his attributes and qualities but the explanations will not be ending and my life will be over. It was his method of the company so for this reason so I have adopted company of his darwesh people. Among them, every person used to mention too much about his miracles in his very meetings. In reality, the miracles of holy persons belong to the prophet of this nation. And which will be manifest by the source of the holy persons and who will be obedient to the prophet? So, for this reason, there was the interest which created into me to gather details of those miracles.

Meaning and Interpretation of one couplet is as follows.

“ If I will not get the share of the condition of the holy person then there is no matter because it will be better to remember this instead of the keeping poison in the throat.”

My friend told me that, you can live in the company of Moulana Husamuddin Khaja Yousuf and you can work better in this matter. As such that person who was the son of Hafizuddin Kabir Bukhari and who was master of the learned of persons of Bukhara and who was lived for a long

period in the company of our master. Khaja Sahib did not give his permission at that time and he said that there will be an option for me after his leaving of the world. So, for this reason, this weak person was given up this decision for this reason. When on the night of Monday on 3rd Rabil Awwal in the year 791 Hegira when our master left the world. And I was content with the fate of Allah.

After that for some time I was in the company of son of the Khaja Sahib and whose name was Ala Haq and he was also caliph of Khaja Sahib and who during his life period usually advise his disciples to live in his company and who was given him permission by the sign and when I have copied his some of the miracles then there were hindrances of incidents of the time on its way so, for this reason, this work was not finished. But when the authorized caliph was given complete permission to me then it became obligated for me as per his permission to complete the work in this matter. Because to fulfill orders of the holy permission is obligated for me and for which there will be available benefits in the other world

to me. And for which there will be available of higher attention on the heart of the students and in such condition there will be removed human veils from their eyes. And this book which will act as the friend of the students and the promise of the mystic persons and which will become the source of the aim of it and for the acceptance of the hearts, it will act as a link in this matter. For that very reason, there is no doubt this book will act as a sign of speechless. With the help of Allah when there will be an explanation of these miracles which have been reached to me by the Khaja Sahib's special disciples, friends, and darwesh persons. So there will be much hope in this matter that his son who is appointed caliph of him Khaja Ala Haq's miracles will also be added in this book. For that very reason, Khaja Sahib told that " Whatever favours which were put into my heart by Allah and which I have put into the heart of my son who is my appointed caliph." As per this, his caliph's miracles will be referred exactly as miracles of the Khaja Baha al Haq Naqsahnbad in this matter. So Khaja Sahib used to say that upon his demise there will be manifest of his lights at that time upon the people. This appearance and bright light will become a source of the real friendship of the people towards him.

In this book, the following details are mentioned.

1.Light of saintliness
(Anwar Velayat)

2.Nearness

3.Effects of
the miracles

4.Results of
the love

So then it is necessary to have an explanation in the beginning of the book about saintliness (Velayat) and about the miracles. The miracles of the holy persons belong to the miracles of the prophet. There will be a mention of the bad condition of such persons who are against the miracles of the holy persons and they oppose about their conditions and endeavours. And who blame the holy persons and make impure objections so we will mention such matters in this book as well. There will be mention of such pious persons who were felicitated and got good luck due to love and affection of the holy persons of Allah. There will be mention of ill-luck who have enmity and malice of the holy persons. The meaning of this is that everybody should read this as felicity so that with its help he can get the divine help of the guidance. So that one should be fulfilled manners of respect and humility and he should think about holy person's excellence and character details

and which they have obtained excellence due to favour and kindness of Allah. As per this, there are four kinds of them which are as follows.

1. Velayat (saintliness) and definition of Wali (holy person).
2. Explanation and details of the beginning of our master
3. Details of our spiritual's attributes, conditions, sayings, a method of actions, characters, manners, style, his connection of mystic relation, results of his company, his dealing with disciples on all occasions. Those realities and pleasantries which were said by his tongue in the meeting places.
4. All his miracles and manifestations, conditions and effects, which have been like waves of the river by our spiritual master.

1. Wali (holy person) and its definition

The saintliness is the name of that light which was sent down in the honour of the person of Saintliness from the Lord of the worlds which rises on the heart of that person and there will be reflection and for this reason his chest and heart will be opened and real Islam is entered into his heart as per saying of the holy Quran and which is mentioned as follows.

“Good whose chest is opened by Allah for the religion of Islam so who is in the light which is from the side of Allah.” So he will get excellence of

the nearness, love, and miracles for this reason. The manifestation from all things which is come into view from it and which is a reflection of the above light and in this way nearness, holiness, and love and its effect will be there. Even though people have given this name as a miracle but in it, there are many signs are there in it. As per tradition reported by Hadrat Ibne Abbas some person asked the question with the prophet that “Who are holy persons.?” The prophet replied that “They are such people and by seeing them they there will be a remembrance of Allah.” Khaja Mohammed Ali Hakim Tarmizi in his book ‘*Nawader Usool*’ who he was explained the above saying of the prophet that “ The heart of the holy persons is the composition of the light majesty of Allah. And it is a mine of the horror of magnificence and beautifies of the nearness of Allah and its effects will be there on the face of the holy persons. Its meaning is that these are effects of the liveliness of the holy persons and which are found in the outer parts of his body. And in this way by looking on the face of that person from which there will be a remembrance

of Allah will be there.” Hadrat Azizan has reported having said which he was heard as follows.

“ With sitting with them then your heart will not be gathered together and even you will be not satisfied then you should be away from such nation otherwise....” The sign of saintliness which was marked that in sitting with these real holy persons then man will be away from the trouble of the body and he will establish his connection with heart and soul. In this way, our Khaja Sahib used to say many times that “ There are three sings of saints and among them first is when you see him then your attract towards him.”

The second sign is while talking in the meeting they get full attention from the audience.

The third sign is that from any part of pious person no illegal act is not done.

As per saying of Hadith Qudsi of the Prophet Mohammed (peace be upon him) as revealed to him by Allah that “ When I will find the heart of any person free from the world and here after then I will fill love in it. And in this way I will take its possession than his hearing, seeing, holding by hand, walking by foot, talking by the tongue, and his condition of the heart will be according to My will and pleasure.” In these signs, there is find

one delicate indication is that person's seeing, hearing, walking and turn etc. are part of the reality. Then surely his all actions will become best and he will become most popular. And while from his talking and hearing his conversation then every person will accept and recognize his grace and perfection. It is said that somebody was watching face of our Khaja Sahib and he said to him " Do not look towards him otherwise you will lose your heart. One who will see our face then he will become mad. When you are not mad then do not live on all sides of us." The religion of people of reality is that the miracles of the pious person belong to the prophet of the nation. The confirmation of saintliness will depend on his miracles and which will appear due to the following of right path and following Sunnah (practice) of the holy prophet. Our Khaja Sahib used to say that " Only performing acts against habits and doing of miracles is not a trustworthy thing but the real thing is that firmness and goes behind of the Sunnah of the prophet. In this way as per knowledge of faith, the

miracle of the pious persons belongs to the miracle of the prophet. So it is not a miracle and which is to perpetrate a crime against the affairs of the Islamic Sharia law.” In the book ‘Kitab Fe Tsaruf Elm Tassawuf’ in which it is mentioned that “ Fakhi (Muslim jurist) of Ahle Sunnat Wa Jamat (orthodox Muslims) have agreed that the miracles of the pious persons are Haq (truth) and it is known that miracles in this matter just as walking on the water, talking with animals, and to appear something without time and without place. And all these things belong to miracles of the pious persons. There are examples of all kinds of miracles which are available in the sayings of the prophet and Assar Sahiha (Relics of the companions) and Holy Quran is a witness of all these acts. The miracles of the pious persons were appeared especially during the period of the prophet and after him also which were appeared. So those who reject Karamat (***karamat*** ([Arabic](#): كرامات *karāmāt*, pl.of *karāmah*, lit. generosity, high-mindedness) refers to supernatural wonders performed by [Muslim saints](#). In the technical vocabulary of Islamic religious sciences, the singular form *karama* has a sense similar to [charism](#), a favor or spiritual gift freely bestowed by God) are really rejectors of the miracles and which is open misleading. It is surprising that when people of Ahle Sunnat Wa Jamat when they

prove them with strong proof about the miracles of the pious persons and when they see from them acts against the practice and against habits then they involve in mutual abuse and use foul kind of the language to the pious people in this matter. It will not happen that with pure faith of Momin (faithful) persons and such his unfaithfulness about of the pious persons and as per Quran “ Oh people of faith keep away from blaming surely as some blames are big sins.” To think holy persons as not on the right path of truth and if they think good about pious people then what will be a bad thing in this matter.? Against this, if they involve in the diacritical remark against the pious persons and about their condition to say such things without knowing in this matter. And for this Allah has prohibited in the Quran which is as follows.

“ Do not run after such things which you will do not know .” And for us this is best example to follow. Especially for the Karamat (miracle). As a matter of the fact the miracles, belong to the reality of the prophet. On its showing and appearance if he will say something which will be presumed as greed and to conceal the truth. As a matter of the fact in the Quran Allah says “ Do not mix right and wrong together and by willingly do not conceal the truth.” And in some

other place, it is said “ Due to greed such thing is done after the appearance of truth.” The people of outward-looking have diacritical remark against that pious persons that they can give information on two types of past and future. And they do not have knowledge that every person can get a way by living in the company of pious persons and in their eyes they can get approval from them and his human habits will be changed into habits of the angels. In the book ‘*Nawader Usul*’ it is mentioned that to distinguish the difference in between truth and false which is related to the innermost of the learned persons of the spirituality. As they have the light of faith with them. And Allah has increased their wisdom and so that they have empowered to describe such conditions. And from such description, the learned persons of knowledge of manifest are helpless in this matter. So, for this reason, some of the learned persons of knowledge of manifest refused and surprised that in the prayer time there will be close to the apprehension or whether one who can walk on the water. Or for such person, the earth is folded for him or any food which will be provided to him untimely and at the out of place. And if such will not there then the learned persons of knowledge of manifest will say and which was also said by Matraf bin Abdullah who was a pious person and who said to his friend “ To tell a lie for the grace of

Allah and such person who also to tell a lie on him.”

“They refused the condition of lively persons. And that if such things if not available to him then it will not get available to other persons.”

To remark about pious persons is an act of danger. So our spiritual master said that “There will be the remedy of all kinds of disrespect of pious persons but there is no remedy for their objection against pious persons. Because these people know methods of regret and sorry. In the condition if there will be no regret is done for them by any one then such persons who make objection will be away from grace and blessing in this matter. The spiritual master was used to said that “ It is difficult and could not take care and safety of our condition in the company of pious persons of the dignity. Because on them the King of saintliness is having possession of their conditions. So, for this reason, it is not known their condition and qualities. So that he should become a person of such condition. If there will be thinking against in the heart in the manifest or innermost about such person of saintliness then it will also become a matter of dangerous activity.” It is like a

spark of fire which is hidden in the ashes. So at the time of Treaty of the Hadibia there was sent down the following verse of the Quran.

“ If there will be not available persons of the faith and women of the faith then you do not know there will be such danger before you for which you will be crushed and for which you will be fallen in the problems unknowingly.” In this verse, there is an indication is mentioned. In the book ‘*Quwatal Quloob Fe Mamaletal Mahboob*’ in which it is mentioned that one who ever will be rejected status of the person of the faith and intimate knowledge of the God or method then he is in the best condition is a weakness of faith and his worst condition is his faith which looks like infidelity. And lesser punishment is that keep away from rapture and not having a mystical experience with him. In the book “*Fateha Al-Uloom*” in which it mentioned saying of some pious persons that if any person one who be will keep away from persons of the truth and trusted persons and then he should afraid at the time of his death in his last breath about his worst condition. And one who rejects this knowledge and so for this his lesser punishment is that and from this knowledge, he will not be benefited at any time in this matter. To whom the fragrance of this knowledge will reach to that heart and in reality, its sign is that he will certify fully the excellence of the pious

personalities.”

So in '***Nowarder Usul***' it is mentioned that saying of the prophet by the source of Sahih Hadith (A Sahih Hadith is the one which has a continuous proofs, made up of reporters of trustworthy memory from similar authorities, and which is found to be free from any irregularities (i.e. in the text) or defects (i.e. in the credentials) that “ The truthful person of my nation has got the status of caliphs of the prophet. Those people also call such aim for which prophet used to call. The people of the mystic way have agreed on this matter that the aim of knowledge is truthfulness. And all those who keep this knowledge will accept in this matter that this status is very near to the prophethood. So Hadrat Bayazid Bustami told that “ The truth person's condition at the last stage and which are a condition of first stage of the prophet.” He also said “ The general person's last stage of the condition is the first stage of the condition of the pious persons. The pious person's last stage is the first stage of the condition of the martyrs. The last stage of the condition of martyrs is the first stage of the condition of the truth persons. The last stage of truth persons is the first stage of the condition of the prophets. And their last stage of the condition is the messenger's first stage. And their last stage of the condition is the first stage

of the ambitious persons. The last stage of the condition of the ambitious persons is the first stage of Prophet Mohammed (peace be upon him) and its limit of the end is not determined. And except Allah, nobody does know in this matter. So at the of beginning and at the time of the covenant, the souls of these persons were in such grades of status and position. And there will be in this same grades and status on the day of the judgment. Their love of Allah will be also in such grades of status and position. So in the book '*Qatam Velayat*' in which it is mentioned that by Imam Ali Tarmazi about verse number 52 and verse 22 that with '*Rasul al-Nabi*' Hadrat Ibn Abbas has recited '*Wala Muhadit*' and in which there is indication that in hearts of some pious persons Allah put by revelation some matters. And in the book '*Nawader Usool*'. It is mentioned that writing about such kinds of pious persons as follows." In the hearts of this kind of pious persons in the dream, some matters are put into their hearts which are part of 46th part of the prophethood. In the condition of wake up the matters which are put into their hearts and such condition of status and position will be more than their status and position. Sometime it will be the share of the prophethood will be 3rd, and some time half and sometime it will be more than it. In the same way in the book '*Nawader Usool*', it is

mentioned that “ People of faith will get some portion of the prophethood.” So the prophet said “ The middle path, good manners, and good characters which are one part of 24th part of the prophethood.” So keeping the love of pious persons is the obedience of first class and having enmity is the cause of loss in this matter. (If you have to keep my love always then I will take you from the world in right and proper condition. If you have to keep my enmity. Then in that condition, there will be available to you disgust from the religion.) If there will be grace and help of Allah will be available then I will mention a little quality of holy pious under the topic of the excellence of saintliness and which will discuss in this matter if Allah wills.

Second kind

The beginning condition of Khaja Sahib and chain of the Naqshabandia.

Khaja Ala Haq has reported having said the wordings of our Khaja Sahib that “In the world, there was favour of Allah was there upon me so in my childhood there was the look of Khaja Mohammed Baba Samasi which was there upon me. And who accepted me as a son.”

It is reported by grandfather of our spiritual master that "When my son Bahuddin's age was three years old then at that time Hadrat Khaja Mohammed arrived into my village Qasar Hindwan along with a group persons there. I have great affection and deep love for him. There were many people were there who have great affection and love for him. There came an idea into my heart that to take my son in his presence. This matter I was left with his revelation and with great devotion and with such humility I have taken my son in his presence." And he told " He is my son. We have accepted him." After this, he was addressed to the audience and among them especially to Amir Kalal and he told that "Many times when he was passed from this land every time he was told you that from this soil I found the fragrance of a perfect pious personality. This time from reaching from your place and when we reached near here then find more increase of this fragrance and perhaps it seems that pious personality was born. Take this perfect pious person (boy) and who will become guide and leader."

It is reported to have said by Khaja Ala Haq before the birth of our spiritual master Khaja Baha Haq, Hadrat Khaja Mohammed used to visit our place and in the meetings, he used to say that "This place Qasar Hindwan will be converted as

Qasar Arifan. By grace and thanks to Allah that personality was already born as per holy conversation.” It is reported to have said that “Our spiritual master’s mother said that when he was four years old and then at that time there was one cow in our house who was pregnant cattle. One day this my son told that while paying his attention towards me and he said that “There will be born one calf and on his head, there will be whiteness like the moon.” Due to the kind favour of Allah, there was born one calf same as per his saying about the cow. When she was heard this and from that day I was used to be in the condition of surprise in this matter. This effect was confirmed by the saying of Hadrat Khaja Baba Sahib.

Khaja Ala Haq was reported to have said from our spiritual master ” When he was in age about 18 years old and during this period his grandfather wants to marry me. Then he sent me in the service of Hadrat Sheikh Shamisi in Shamasi. As per instruction, I was reached to Shamsi and I got the honour of meeting of Khaja Sahib there and on that evening I was present in the service of the Sheikh Sahib. Due to blessing of his company on that night in my heart there was found feeling of request and helplessness and I was wake up in the last part of the night and in the mosque which was there in which I was

prayed two Rakat (one set of standing,

genuflection, and prostration in prayers) and was prayed and expressed with Allah very much my helpless and at that time on my tongue there came the following words “ Oh Allah give me the power to bear the difficulties and allow felicity of Your love.” It is said that “For knocking at the door very much labour work is required but there was no result in this matter.” When he was present in the morning in the service of Sheikh then he looked at me and said to ask to pray with Allah in this way. “ Oh, Allah allow me to walk as per Your willingness and desire.” So it is the willingness of Allah is that there should not fall any calamity on the slave. If Allah will send calamity on the man as per His willingness and desire then, in that case, Allah will give such power to bear the difficulties sent by him. And He will show him wisdom. So it is not good to ask with Allah for calamity for himself. When the food was brought there then Sheikh Sahib was given on bread from table cloth for me. But my heart did not want to take the bread from his hand. But he told me “ To take it which will be useful for me.” I have taken that bread and followed behind his conveyance toward Qasar Arifan and due to Satanic apprehensions there was no attention of mine towards him then he told me at that time he paid his attention and favour towards me and he said: “ To control your heart”. Due to this reason, my faith and love towards him

were increased very much. On the way, we have stayed at one place in the house of one Khaja Sahib's devotee. That person of Khaja Sahib behaved him with his most love and good devotion. But due to getting down to Khaja Sahib from conveyance he was worried very much in this matter. When Khwaja Sahib has asked reason in this matter then he told: "He has cream with him but there is not available bread there in the house." Khaja Sahib addressed to me and he asked me to bring that bread and which will be used by you here. In this way, many events have been appearing by Khaja Sahib while coming and going and among all this was the first event which was occurred by Khaja Sahib.

Khaja Ala Haq has reported having said in the words of our spiritual master that " When Khaja Baba Sahib has left this world than my grandfather who took me to Samaqand city and he visited in the service of each and every darwesh and the pious person there. And he presents himself there in their services with humbleness and humility. All were looked at me with attention and favour and then I was taken to Bukhara and where my marriage ceremony was performed there. I was in Qasar Arifan and where I was given a holy cap of Azizan to wear there and

my condition was becoming worse and worse but my hope and ambition became strong and powerful. At that time Hadrat Syed Amir Kalal came over there and he said “ Hadrat Khaja Mohammed Baba has advised me that for training and affection of his son Bahauddin there should not be left any deficiency in this matter other wise he will be cut off from his inheritance.” He also said “ if there will be done any mistake for conveying advise of Khaja Baba by me then Khaja Sahib will not remain as a human being.”

Our Khaja Sahib has reported that “ I have seen one dream in which Hadrat Aqa one Turkish darwesh and whose name was well known and famous as Sufi master there is handing over to me other darwesh person.” When I wake up then I could know his features and shape well of that pious person whom I have seen in my dream. Regarding this dream I have told to my holy grandmother and who was a pious lady. And she was given me the interpretation of this dream that “ I will get a share from the learned person of Turkish origin.” So, for this reason, I was always doing this endeavouring to find such holy personality. One day I have met that personality in Bukhara and his name was Khalil and I have recognized him well. But exactly at that time, it was not possible for me to sit in his company. So due to worry, I have gone back to my house. At

that time of the evening, one messenger came to me and he told that “ Darwesh Khalil is calling him.” So in hurry, I went to his house with much devotion and humility I present myself in his service and I want to explain him my dream but before that he told that “ He knows his condition of heart well and there is no need of mention about him.” So my condition was changed. So for this reason with him, my devotion was increased very much. There were have been seen many strange conditions in his meeting place. After some period of time, he was given charge of the Kingdom of the Mavara al-Nahar. And he called then Sultan Khalil there. Through some source, I have met with him during his rule as king of the Mava al-Nahar and I have started his service. During his rule as king, I have studied his high and low affairs and conditions. And for which from him there was devotion which was increased in me. And there was available to me his affection. Some time with affection and some time with a warning he used to explain me rules of the service. And due to this reason, I was benefitted a lot and due to learning these manners of life story which help me a lot in the way of mysticism. In this way, during a period of six years during his kingship, I was in his service. At the outside, I was engaged in his

service with much respect. And I was his trusted person in the loneliness. He used to say many times in meeting of the special persons that “ One who present in service merely for the sake of Allah then he will become a big person among the people.” I know that to whom he is saying and what he is saying in this matter.

He is pointing this matter that the service and respect of the kings should be done in this way that as Allah made them as a manifest of His magnificence and dominion. And their condition of the manifest of pomp and show is not related to greatness. When his period of rule as king was ended then all servants and helpers were shattered here and there. Then in my heart about the world and its condition of affairs of the world were gone diminished. I have reached to Bukhara and I have stayed in the Revatan village there. I have heard this story which has reported having said from darwesh persons of my spiritual master with different traditions which are as follows.

It has reported having said by Hadrat Ala Haq in the words of our spiritual master that “ My vigilance, wake up, and repentance and inclination towards Allah was caused to this first reason that “ I was engaged with some person in the loneliness and to whom I loved and at that time I was heard one call in my ear is that time did not

come to disconnect with all and have connected with me and pay full attention and care towards me. You spend your life as per your will and pleasure. But now spend your life as per my will and pleasure.”

With this call, my condition was changed. In the condition of worry, I left out of my house. There were dark nights. And there was one river and in which water was flowing there. In that river, I have taken bath and washed my clothes and in the broken heart condition I have prayed two Rakat there. After that many years were passed away and I have desired and wish to such kind of the prayer.

It is reported to have said by our spiritual master that “ At the beginning of the passion it was told to me that how you come on this way.? I told that “By the way which was desired and wish or said by me and which will be happened like that.” Then there was addressed to me that “It should be as per We command to him.” I said that “ I do not have perfection in such way. But what I will say it should be happened like that and so in such way I can proceed on otherwise it is not required.” After two times of such questioning and such answering, I was left from

there as it is. When 15 days passed away and my condition was becoming worse and my body was shrunked.

“ There will be such your attraction which you will not be in imagine and your think. So this is Our sign of acceptance. And which bring you towards Us.”

After the disappointment, there was addressed to me that “ Why not?. You live as per your wish.” And say “ Oh Lord accept him without any source of the manifest as it is and for him, there is no need of four Chilla (Persian/Urdu: چله, derived from Chehel چهل meaning 'forty'. The most common regimen involves a period of forty days of intensified prayer, fasting, and consultation with one's sheikh.”

It has reported having said by Khaja Ala Haq that our spiritual master when he was there at that time in Revetan and when he was got repentance. And where he used to perform five congregational prayers in the mosque there. One day by chance congregational prayer was lapsed by me. The leader of the mosque told me “ He thought him as a maker of a row in the mosque but you were becoming breaking of the rows in this field.” I told him “Hadrat you thought me about the maker of rows in this field but in reality due to the conversation of that dear son, there was

pain which was created in my innermost. And its fire was increased as per minute by minute and there was increased my uneasiness.

It is reported by our spiritual master that “In the beginning of my condition when there was overpowering of the emotion upon me then I began wandering for many nights in the villages of Bukhara. And visited every grave there. One night I was visited many graves there and on every grave, the lamp was lighted there separately. In every lamp, there was enough oil and their full wicks were there. But for burning and for giving proper light there was required of the mending of the wicks. So that it may not be put out the light in the lamp. In the beginning of the night, I went to visit the mausoleum of Hadrat Khaja Mohammed Wase there. There I have to get an indication to visit the grave of Khaja Ahmed Ajshagernavi. When I have reached there then two persons came over there and they have tied sword on my waist and put me on the conveyance and its bridle was directed to turn towards the grave of Mazdakan and it was sent towards there. In the last part of the night when I have reached grave of Mazdakan and where the lamp and wick

were in the same condition. Where I have sat in the direction of Qibla (direction in which Muslims turn in prayer). In this attention one invisible condition which was prevailed upon me. In which I have seen there that one wall was broken which was in the direction of Qibla and one big throne was appearing on which one pious person was sitting there. There was green veil which was drawn before him. Around him, there was one group persons was found there. In that group, I was seen Khaja Mohammed Baba Samasi who was already died before. There came an idea into my heart who is other pious person. One person in the group told me that “ He is Hadrat Abdul Khaliq and the group of persons belongs to his caliphs. He was calling the names of caliphs and pointing towards everybody. The names are as follows.

1.Khaja

Ahmed Siddiq

2.Khaja

Auliya Kalan

3.Khaja Arif

Revgiri

4.Khaja Mahmood

Anjir Fagnavi

5.Khaja Ali Ramsini

And he calls every person's name and when reached up to Khaja Mohammed Baba Samasi then he pointed towards him. I found him in the

condition of the praying and have seen and found him there. It was said "This powerful Sheikh was given you cap. Whether you know him.?" And I said "I do know him. But I do not know about the cap. Because for this matter a long period of time was passed away." It was said that " The cap is available in your house. You have given this miracle that for any calamity with your felicity you can keep it way. At that time the group said "Listen carefully with your ears that Khaja Sahib wants to talk something with you. So that on walking the right way of the (mysticism) of Haq (truth) and which is required very much." Form that group I asked permission to say salam to Khaja Sahib. They have removed the veil before him. I have saluted Khaja Sahib. Then Khaja Sahib started telling such matters which are required in the beginning, middle and end of the mysticism. Among those matters there was one thing is that the meaning of the lamps which are there and its meaning was that you are having capacity and qualification in this matter. But there is required of the wick of the capacity to give light to it and it is needed movement and mending. So that to get to know the hidden secrets. To be acted as per capacity so that to get the

aim in this matter. For other matters, he was pressed in this matter and he said under all circumstance one should not be out of the circle of the following.

1. Islami

c law

2. firmn

ess

3. Order and prohibition

And to be acted on determination and on the Sunnah of the prophet and to be kept away from indulgence and innovation.

And to accept Prophet Mohammed (peace be upon him) as a leader for ever and always and follow the saying and practices of the followers of the last prophet. And after completion of all these matters. After that caliph of the master said "The true witness of your condition will be that you should go to Moulana Shamsuddin Askatoai where such and such Turk person claimed upon the person who is called Saqqa and which belongs to his right. But you should give a decision in favour of the person who is known as Saqqa. If Saqqa will reject the right of Turk person then call Saqqa him as thirsty and he will know this matter. In this case, the second witness is that Saqqa was done trouble to another person. When its results were well known then he arranged for the abortion and which buried at such and place. Then he said

“When you have given this message to Moulana Shamsuddin then you to leave from that place and go next day morning immediately proceed from there with 3 pieces of raisins from the way of Rink Murda to go to Nasaf and reached in the service of Syed Amir Kalan. And when you reach on the embankment of Farajun then you will meet one old man there and that old man will give you one hot bread to you. And you take that bread from him. And do not talk with him and move from there and join with a caravan. And upon passing from there then you will meet one rider and due to your advice, that rider will repent on your hand. The cap of Azizan is with you so take that cap with you and to present it in the service of Amir Kalan and after that group brought me in original human shape by giving movement. On that morning immediately I went to Revitan village towards my goal. And with concerned people, I asked about the cap and they said that since a long time that cap is lying there. When I have seen the cap of Azizan then my condition was changed. So I have wept too much and at that time I was being struck with the condition of consternation. And I have prayed morning prayer in the mosque of Moulana Shamsuddin. And after prayer, I was stood there and told to Moulana Shamsuddin that I have come there to convey the message and then told him all details of the story. Moulana was become

surprised. There was

present Saqqa and who has refused the rights of the claimant Turk person. Then I told Saqqa that there is one witness with me that you are thirsty Saqqa and in any part of the world of the spiritual you did not have a share in it. Then he became silent. I told him my second witness is that you have done trouble with some body and from it, there was the result so you have done abortion in this matter. And which is buried in the grave yard of Taki. But Saqqa refused this matter. Moulana and other people of the mosque gathered there. Upon asking them they told that they found a boy which was thrown there. Saqqa regretted in this matter. Moulana and all people of the mosque began weeping there and details were known. When the day passed away. At the time of rising of the sun on the second day as per order was given to me I have taken three pieces of raisins with me and on the way of Zank Murda I proceeded towards Nesaf. Regarding my departure was informed to Moulana so he was called me and he was consoled me very much. He said to me that “There is some paining you and its cure is with him. And so stay here so he can cure him rightly there.” Upon this, there came a reply on my tongue that “I belong to the son of other people and so you give teat of training and whether it may not happen that I may cut it by my tooth”. Moulana was becoming silent and was given me permission to

leave from there. At the start of that day, I fastened my waist belt strongly. And I have told two persons to fasten my waist belt tightly. And I have approached on the way. When I have reached on the embankment of Farjun and there I met one old person and who was given me a hot bread. I have taken the bread from that person but did not talk anything to him. From walking from there and I was reached to one caravan. The caravan people asked me from where you are coming.? I have told them that I was coming from Askata. They asked me at what time you left there.? I have told them at the time of the sun rising and when I have met them there was a time of Chast prayer (mid-morning). They were surprised in this matter and said they left from there at the beginning time of night and the distance of the journey is of 4 leagues which we have covered now. When I have passed from then I was found that rider and when I have reached near him then I said "Salam to him." He told me "Who are you.? And I am afraid of you." I have told him "I am that person on whose hand you will have to repent." He got down from the horse immediately. And he did regret very much. And he was thrown down many Kharwar (one Kharwar = 560 Kilograms) of wine there which was belongs to him. From passing from there then I was reached to the place where Hadrat Amir Kalan was sitting. I was

present in his service and I was given

the cap of Azizn to him. Amir Kalan after silence of long time he told me that “ Is this cap belongs to Azizan.” Then I told him “Yes sir.” He told “To keep safe this cap in between two veils.” I have accepted the cap and I was taken cap from him. After this Amir Kalan was given me lesson of the Zikar (invocation of Allah) and he advised me about low invocation of God’s name of negation and affirmation and for some period of time I have acted upon this. And as per order I was engaged in the low invocation of God’s name but did not engage in the louder recital.

It has reported having said by our spiritual master that after some period of time all matters have shown their effect at every place. Such matters which were said to me by noble Khaja Sahib and I have seen results of the acting upon those advises. And as per order, I was used to presenting in the meeting places of learned persons. That I have been allotted work to do research on the saying of the prophet and practices of the companions of the prophets. Among the above, I have obtained knowledge of everybody and acted upon it. Its result was found by me due to kind grace and favour of Allah.

It has reported having said by our spiritual master that in the beginning of passion when he was at the mausoleum of Mazadakan and there

was one darwesh Mohammed Zahid was also with me and he was sitting with help of pillow there. In that condition, my soul came out of the body and it went towards the side of the sky. It was reached in the 4th sky by the level of the degrees and it was come back from there to earth and it was entered into my body. But it was not known to darwesh Mohammed Zahid and also it was not known to any person.

It has reported having said by Khaja Ala Haq from our spiritual master that he said that "In the beginning days of endeavour when he was sitting in the mosque of Revatan with help of pillow with a side of the pillar in the direction of Qibla then at that time cloud of destruction was began appearing there. And slowly there was overpowering of the cloud completely there so that there was no care for my about life. In this condition of the complete destruction and fascination which said to me " You should know that you have got aim and purpose and at that time you have reached. And after some time they brought me in my existence."

Hadrat Khaja Ala Haq has reported having said wording of our spiritual master that "In Revatan in his condition of which started from there when he was in that

garden and where his mausoleum is situated there. And with me, my relatives were also present there. And at that time brilliance of Allah and its effects of unlimited favour and grace were showing there and there is manifested in my restlessness. And there was no divine help for me for rest there. So in this condition sat in the direction of Qibla. Suddenly in that attention, there was happened an absence in this matter and its result came as real destruction and which enable me to reach real Fanna-Fi-Allah translates as annihilation into Allah. In this condition, I have seen that they have taken my soul in the world of angels of the skies. I have taken to such place where my soul was absorbed and drowned in the river of light like a star there. And there was no effect of life on my body. My members of the family and my relatives were weeping there. And they worried and they were out of control. Till such that all parts of my human body were brought there. This condition of the invisible and destruction was prevailed upon for almost a period of six hours of astrology.

It has reported has said by our spiritual master that“ In his last condition he was explaining about his condition of the beginning of mysticism, that he was explaining his attention to the souls and its every effect in this matter of the learned persons of mysticism, and realities of the pious persons.

He said due to paying attention to the method of spiritualism of Hadrat Owaise of Qarni and for this reason, there was the effect of it from keeping totally cutting and away from relations of manifest and innermost. But when I have paid attention to the method of spiritualism of Khaja Imam Mohammed Ali Hakim Tarmizi so its effect was without intoxication and without quality in this matter. And in which there was no significance and no effect in it. So in the year 789 Heigra this weak person who present in the service of our spiritual master. He used to say that since 22 years he was adopted a method of Khaja Hakim Tarmazi as he was without attribute so I am also without attribute as this time and if any person knows in this matter.

It has reported having said by one pious person that “ In the beginning of condition of our spiritual master he used to do hard mystical exercise and some time this devotee used to go in his company. One time in severe cold season Khaja Sahib came to visit our house at the morning time. There were available effects of mystical exercises on him. He had complete discontinuation and solitude. At that time he told that “ Since a period of 8 months he attention was towards spiritualism of Hadrat Owaise of Qarni. We were traveling to see in the attributes of Owaise of

Qarni. At that time we were come out of the attributes of Owaise of Qarni. Khaja Ala Haq has reported having said that “ Our spiritual master used to say many times that this is mystic people’s humbleness and meekness and performance of the high courage. They also moved me to visit their streets and lanes and whatever we have also found which is from this place. There are translation and interpretation here one couplet which is as follows.

From here we purchase the yellow
face and cloth of rag. The bazaar
of bamboo sellers is available in
another place

One night I was going to Revatan village when I have reached on one bridge than one strange condition which was prevailed upon me. In my heart, there came this revelation that “ Whatever you can demand then you ask Me.” With helplessness and meekness, I told that “ Oh Allah from the rivers of grace and favour give me one particle.” Upon my heart again there was the revelation that “ From Our kindness, you are asking one particle.” My condition was changed and there came action in my high courage. I have slapped on my face with full power and strength. And I have felt its pain for a period of some days.

After this, I have said “ Oh merciful personality, add in my condition the rivers grace and favour also give me its endurance by the divine help and immediately favour and forgiveness were added in my condition and its grace was seen. In the following, the meaning and interpretation of one couplet are mentioned as follows.

Your courage which will be taken to you to
the heights of magnificence and for the roof
do not ask for the source of ladder. For it, we
have made one bridge which is called
courage.

Hadrat Khaja Ala Haq has reported having said from our spiritual master that “ He used to mention about his endeavours of the beginning period. We, two persons, started walking on this way. And for always my courage was that to pass away all these ways. Due to kindness and favor of Allah which has helped me to pass all these ways and which helped me to reach the final destination.” Here there is mention of the couplet in the Urdu language and its translation and interpretation is as follows.

The travelers of this way run with help of courage and view So, for this reason, it does not find the prints of their footsteps.

Khaja Ala Haq reported having said by our spiritual master that “ He said in this way negation of existence and non-existence and to look it less is a great work. The wealth’s top link will take towards discomforts. So I have visited all category of the existing things in which I have gone to see and have terms with all particles of existence, I have compared my existence with them then I found that in reality, all things are better than myself. Till such that I have seen groups and I found benefit in all of them. And there was no benefit at all in myself. When I have reached on the excrement of the dog and thought that there is no benefit in it. I was confirmed on this option for some period of time. At last able to know that there is also benefit in it. After research, I was able to understand that there is no benefit all in my self. There is one couplet in the Urdu language and its meaning and interpretation are as follows.

“ I know each and every thing. But I am not better than a dog. Actually worse than him.”

When I look at myself from head to toe then I

come to know that my value is not for even for one piece of grain.”

Hadrat Ala Haq has reported having said from our spiritual master that “ He used to help the people who walk on the path of mysticism with very much kindness and favour. And about them, he used to disclose his high courage that he will not leave his help with them and even though they can walk on this way by putting their foot on his head.” In this saying of the Sheikh, it is mentioned this point that by the way of manifest and innermost the presence of the Sheikh on all destinations and places is like an accession to the disciple in this matter. And reaching of the disciple on the place of higher position is caused due to favour and kindness of the Sheikh and whether this is by the way of manifest or innermost. So regarding attention of the Sheikh in this matter, one example is given as that disciple on sitting on the Borraq (lightning horse) of courage and from the lowness of the humanity and he will reach in the boundary of the possession and take a walk there. Like that as prophet told to Hadrat Ali Bin Ali Taleb that “Get through his shoulders and to pull down the idols on the wall in the house of Kaba.”

One of the devotees of our Khaja Sahib has reported having said that "When he was getting education in Bukhara and he was reading in Fatehabad. In the City of Bukhara on the last day, I have met one darwesh of Khaja Sahib there. He told me "Why I will not making haste in going into the meeting of the Khaja Sahib." I told him "There is no time today. I have excused in this mater." But there was my intention that for his meeting as per position and value to wear such suitable and dignified Ahram (pilgrim robe). And my other aim was that due to my presence why I should pollute his holy meeting place by my existence there. Then I have gone back to my residence there. Next day early morning from a residence in Fathabad I went in the presence of Sheikh Sahib in his meeting place. When I was got the excellence of meeting with Khaja Sahib then Khaja Sahib has paid his attention and he told to his some friends that " One my wise, jurist, pious person and who used to be presence in our meetings and one day I have asked with him why he is getting less favour of meeting with him?." That wise person told me that "He did not want his holy meeting place to be polluted by his presence in the meeting place." I told that wise person "There is no such thing. Come on see my friend. And I have taken him to my house and where there was one ill dog was there who was my

friend. I told that pious person that my friend is this ill dog there. So there is no required by you to say in this matter.?"

“ The dog is better than that person comparing to the dog of your street who recognize his position and he also knows the value of his heart.”

It has reported having said by Khaja Ala Haq, our spiritual master told that “ As per holy persons of reality the followers of the way of mysticism who should not think themselves worse than Pharaoh then they are not on this way.”

The wise person reported that “ In those days when a great force of army which came to Bukhara from the desert of Qanchaq. And the people of Bukhara were captured by them. Due to too much rush and gathering the most people of Bukhara have constructed toilets on the roof of their houses. One day Khaja Sahib who along with a group of darwesh persons who were with him during the conflict period have prayed in such mosque which was constructed on the roof and then he was sat there. During this period two students who were devotees of Khaja Sahib came there. Khaja Sahib told them that “In an environment of the roofs of the houses the people were made toilets there. So they should clean it. I have cleaned

all toiles in the schools of Bukhara. With help of hand barrows, I have pulled out.” When I told this process to the darwesh then he said that “You have done work easy by pulling out with the help of hand barrows. I have cleaned and carried on my head.”

As per the report, our Khaja Sahib told that “ In the beginning of passion and demand I have met one holy person of Allah and who told me” You seem as a friend.” I have told him that “Due to the grace of look of the friends it hope that I will become a friend.” The dearest friend of Allah and the holy person told me “What is there an arrangement of food with me.?. I told him that” If he gets food then he will thank, Allah and if I will not get food then I will be patient in this matter.” That dear holy person told that “ Your work is easy.” He said “ The original work is to control your sole. And if there will be no food for a period of one weak then sole will not revolt in this matter.” With many requests with that friend, I have asked his help. He said “To go one desert where there is no approach to the human beings and do the exercise of the mysticism there. On the four days when you will reach foot of the mountain. Then you will find such rider there who will be sitting on the naked back of the horse. And when you will reach 3 steps ahead of the rider then he will say you “ Oh young man there is one

bread with me take it.” But ignore in this matter. After this, I began walking on this way. And 3 days are over and on the 4th day when I have reached near a foot of the mountain. Then that rider was met with me there in that condition. I have said salam to him and passed away from him. He has presented me bread. But I have paid no attention towards him. Then he said “ Oh my dear friend you began the work of helping such persons who are weak and helpless persons and the people do not pay any kind of attention to such persons. So in this way with help of humbleness and modesty to be engaged in many works. I was engaged in the work said as above in the mystical work as per saying by him. Then he said my dear person you also engage in the work of taking care and attention of the animals. And follow humbly in this matter. Because these animals also belong to the creatures of Allah. And these are under the look of Allah. If there will be wound on their side or back then take care attention for the cure of the injuries. For some period of time, I have engaged in this work. If there will find any animal on the period of time, I have engaged in this work. If there will find any animal on the way then I used to stop there for the sake of that animal. Till such that animal will pass from me. In this

way during the night time, I used to touch my face with a print of the hoofs and foot of the animals. During this engagement, I have spent a period of seven years. Then he said “ With full meekness, I have engaged in the service and then it was asked to be engaged in service of the dogs of the shrine with humbleness and pay interest of heart in them and demand from them then you will get the full facility. Due to this indication, I thought this service as a blessing and care has been taken by me that there will be no negligence in this matter. During this period I have reached with one dog with humbleness and modesty then that dog put his back on the earth and raised his four legs towards upper side. And made sounds in the pain. He was weeping with under compulsion. I have also raised my hands. And with his every sound I began saying Amen. After that, the dog was becoming silent. Also during that time there was hard summer season and I was going towards somewhere from Qasar Arifan and I have not seen such animal that who liked the sun. And the dog has seen towards the sun. In the elegance of the sun, the dog was surprised and drowned in it.

Upon seeing him there was passion which created in me and also came an idea in my mind to ask him to recommend for me in the court of Allah. I stood before him with respect, admiration, and meekness and I have raised my hands. When

that animal wakes up from the condition of engrossment then he has put his back on the earth and he was turned his mouth towards the sky for a long period of time. Then at that time, I was saying Amen. Then he was said to engage in the service of the ways in such a way that to remove anything which is not liked by the people so that it may not cause any kind of the harm to the travelers on the ways. So in this way, I was engaged in this service of the ways for a period of seven years. In such way that at any time my sleeve and edge of the shirt will not be free from the soil. Allah's that holy person who orders me in such way and I have followed his instruction and for following his instruction sincerely and I have taken care such that there will be no negligence. And I have observed the result of all services in myself and I was able to know the progress of all my conditions and endeavours.

From our spiritual master, there is a story which has reported to said " In the beginning days of his condition and endeavours that in the winter season there was very cold of the wind and all water become the ice. In the Revtan village in one night, I was staying in one house along with a group of darwesh persons there. There was a need for me to have a bath in that night. From coming out of the

house I was not getting any thing to break the ice outside of the house. And I do not want to give trouble to any person in this matter. At that time I was wearing an old dress. In that cold night, I came to Qasar Arifan. Upon reaching my house there was my intention in this matter that there should be no intimation about my condition to my family members. I have searched very much in the house but I could find not anything in the house. After that, I have reached water tank which was near the mosque and where I have found on dry pumpkin there with which horses were given water for drinking. I have broken ice with very much hard work and difficulty so, for this reason, my hand was injured. With pumpkin, I have taken water and have taken a bath in the water tank. I was feeling very much cold. After wearing the old dress I have come back to Revatan village.

From our Khaja Sahib it has reported having said that “ Due to such passion and in unconsciousness, I went to all sides. And my foots have been injured due to this reason. At that time I was wearing my old dress there. By chance, it was winter season and wind was very cold at that time. And I have a fondness to visit Amir Kalan and when I have reached to see him. He was sitting at some place with darwesh persons. When his look was fall upon me then he was asked: “Who are you .?” When he was known to me then he told

to remove me immediately from there. When I was out from there then there was my intention to remove his devotion from my heart. Due to kindness and favour of Allah my senses and understanding was came under control. All such I have endured for the sake of Allah. It is good that I should leave this intention in this matter. With much meekness, I stayed at that shrine there. I have decided whatever there will happen but I will not leave this shrine. There was started the snow falling slowly. The wind was also cold. At that day break Amir Kalan came out side of the house and he put his foot on my head and he was lifted my head from silt and he was taken me inside of his house. He has given me the good news that the dress of felicity is suitable according to my personal appearance and from his holy hand he was taken thorns from my foot and he was cleared my wounds. He was paid too much kindness and favor towards me in this matter.”

Khaja Ala Haq reported having said from our spiritual master that while mentioning his mystical exercises and endeavours and he said about the laziness of the Taleb (student) in a matter of the demand. And in the last he said at the time of leaving his house in every morning then he will think that any student has put

his head on the shrine. But all learned persons are Sheikhs but they are not disciples. There is translation and interpretation of the couplet in the Urdu language which is as follows.

“ If it is difficult to meet the friend so then there is a condition of the friendship is that to die on the way.”

He has reported having said one saying of our spiritual master “ I was in Bukhara and Hadrat Syed Amir Kalan was in Nasif. There was a feeling of the visit was created for me so I was started towards Nasif village. When I have reached in his present then he told me “ My well-built son came over there on the right occasion. We have prepared great brazier there but there was not available any person who can provide fuel. I have happy with this indication and I have brought wood of the thorn acacia tree which brought load on my back there.

“Elegance of Kaba was made me as such intoxicated that thorns of acacia tree look me like raw -silk.”

He used to says that he was studied the sayings of the prophet by Moulana Bahuddin Dekarani. On the way of demand, I was passed away from Nesaf. He was made an intention to construct one

garden in which there were many plants of Rivern were there and there was required an axe. Moulana told our axe is available with Hussamuddin Asali in Bukhara. When I come to know unpleasantness of Moulan then went silently to Bukhara and was handed over that axe in the service of Moulana Sahib.

It is said that when our Khaja Sahib was engaged in the construction of one mosque in Qasar Arifan then he used to carry loads of earth on his head and take it on the roof of the mosque and used to recite the below couplet and its translation and interpretation is as follows.

“With life and heart, I will do your work. Why should I not do.? I will carry your load on my head. Why I did not carry it.?”

Khaja Ala Haq has reported to have said from our spiritual master that in his last part of life he used to say many times that “ We you have prayed Allah in our youth period that in this period of piousness to give the power to face difficulties on this way so that I can perform all kinds of mystical exercises. So Allah has accepted my prayers and I have suffered many hardships and problems on this way. And in the oldage, we are freed from the difficulties of the prayers.”

Khaja Ala Haq has reported having said from our spiritual and who said that at that beginning of his endeavour and demand when he was reached any of the rich people then he used to asked that one weak person has worked with the heavy person then what he should in this matter.?. So he was used to saying that he should observe patience. Once he was met a pious person. Who asked my condition then I have told him that “He is in needs of his favour and kindness.” That pious person said “ Oh my son we could not find upon our search. You demand it. So that you can get it.” Due to the blessing of that person, there was an increase in my search.

Hadrat Ala Haq reported having said from our Khaja Sahib that in the beginning days of his endeavour he was reached to a gambling house and the gamblers were busy in the gambling work

there. Among them, two gamblers were absorbed in the work of the gambling very much. Among two one person who was lost his everything in the game. In spite of that, he was busy in gambling. Such that he was telling to his opponent person that even his head is lost in the game then also he will not leave the game. When I have seen such interest then there was modesty for me in this matter. And decided that in future in this way I will increase my endeavours and not spare any thing.

Khaja Ala Haq has reported having said our Khaja Sahib said that "In the beginning days of his endeavours when he will find two persons talking with each other then he used to try to listen to their conversation. When they used to talk about me then I will be happy in this matter and if they talk about other people then he was used to be in the very sad condition."

" If I will not find anything then I will ask somebody to sit near me and from him, I used to listen to a conversation about you."

This is reported by our Khaja Sahib that “ During the period of overpowering of demand one day he was going from Bukhara to Nesaf so that to get grace of meeting with Hadrat Amir Kalan. Then I have reached one Jarati stable where I was found the rider who was holding in his hand big stick of the shepherd in his hand. And he was wearing a felt cap on his head. And who came near to me and who strike me with his stick and he said in the Turkey language “ Whether you have seen horses.?” But I have not talked with him. For many times he was disturbed me by blocking me on the way. I said to him that “ I know him who is he.?” He followed me up to the Qad Awwal stable and he told me “ Come on so that we have some conversation with each other.” But I have not paid any attention and care in this matter. When I have reached in service of Hadrat Amir Kalan then he told me “ During the way why you have not paid any attention and care with Khaja Khizer.” I have replied him that “ Because he was coming to visit you.”

It has reported to have said that “ Our Khaja Sahib when he was living in the company of Hadrat Amir Kalan and one time when he was going with a group of darwesh persons on the way and then during the way Hadrat Amir Kalan drew a line on the earth and he was asked everybody that nobody should cross that line on the earth

and go ahead from it. All darwesh persons were becoming surprised and were stood there. Due to the favour of Allah I was going ahead of the line and was going behind Khaja Amir Kalan. When I reached near him then he told that “ Oh my son you did well that you came to me.”

“ Where you will find a hard line drawn
Then you try your best to remain inside of the line.”

Khaja Ala Haq has reported having said by our spiritual master that “During this passion once he was going from Bukhara to Nesaf. And by chance, my mother was available there. At the morning time, I have reached on a well. Where I have found one person who was busy in supplication while stretching his hands after praying morning prayer. I was saying Amen to his supplication. There came an idea into my mind to ask that man “Which supplication he is reciting.? And on which that man was saying Amen.” When I have said this then he told that his parents are living. And he was praying “ Oh Allah if they prohibit me against the

presence in your service then do not enable my
look for them.”

Khaja Sahib
said, “ Thanks that for this prayer I was said
Amen.”

“Any person of the son of Adam who does not
become a lover of this way then he is not our
friend.”

“ I myself have left my relatives and one who is
not our friend among them then such person is an
unrelated person to us.”

It is said that when first time our Khaja Sahib
came to Qasar Aifan through the way of Nesif from
Hajj pilgrimage and at that time his father was
there in Bukhara. He said “There is demand in him
to see his father. Then again he said “ If that was
not happen then this will also was not happen.” It
means if there is no order of Allah to respect him
then there will be no demand for meeting with him
in this matter.” Upon saying this he was riding on
the back of the donkey and he proceeded toward
Bukhara City. After covering some distance of the
journey there was prevailed upon him ecstasy and
during such condition, Khaja Sahib told three
times Touba and its means he was repented three
times. Then he was given rebuke that “ You are
claiming the love of Us and having keeping
intention to meet another person.”

“ If there is no blemish of slavery of Him on the face of those persons if he will be my father so then he will be the unknown person to me.”

This order is said by Khaja Sahib that “Allah entirely for me has opened the door of repentance due to His kindness and favour for me. One night I was going on some way. Then my old friends came to meet me in this way. They have called towards their way and they have done endeavors in this matter. Due to kindness and favour of Allah then from my tongue, this was said by me “ The door which was opened by Allah so whether you can open that door.?” As per “ Ma Yaftah Allah Aya.” (The door opened by Him and which can not be closed by anybody. The door closed by Him and which can not opened by anybody.). There was the effect of my saying upon them so for this reason they have repented in this matter.

Khaja Ala Haq has reported having the saying of our Khaja Sahib that “ He was said the story of his endeavours in the beginning days in this way that for some period of time the door of innermost was closed for me. And there was not

getting any favours and benefits to me. So I was without power and without any comfort. So I decided to include myself again in the general persons. During that period I was passed from a mosque on which it was written as follows.

“ Oh, friend come on towards Us
as we belong to you”. We are not
a foe, but We belong to your
friend.”

Then my condition was improved well and unlimited favours and kindness were again started. And again that door was opened for me.

Hadrat Ala Haq has reported the saying of our spiritual master that “ During the period of the crossing places and destinations two times quality of Mansour Hallaj was created into me and I was near to call like Mansour Hallaj and at that two times I have visited the cross of Bukhara and told in my heart that this is the place where he will be hanging on the cross. Due to kindness and favour of Allah I have passed this place. Hadrat Azizan told that “ During the period when under my training one darwesh who was refused my miracles. I have passed him with complete favour and kindness from the door of the life and after this, he said that if on the earth there will be available any one son of Hadrat Abdul Khaliq then there will be no happening of the case of the

hanging of Mansour Hallaj on the cross.”

It is reported to have said by Khaja Ala Haq that our “Khaja Sahib who reported by Sheikh Abu Saeed Bustami and who said that at the place of stroll he used to walk in the qualities of the prophets. Upon reaching the place of Prophet Mohammed (peace be upon him) then I want to make an excursion in the qualities. But then I have been prohibited in this matter.” Khaja Sahib said that “ When I have reached this place then immediately paid respect and meekness at the place of the prophet and was stopped there.”

It has reported having said by one darwesh that he was going in Nesaf in the company of Khaja Sahib. He was telling about mysticism. In this connection, he has mentioned many names of famous and well known pious persons. And he said he was in walking at the place of Sultan Abu Yazid. Upon his reaching, I also have reached there. The places of Sheikh Junaid, Sheikh Shibli, and Sheikh Mansour Hallaj I have visited. Up to where these personalities have been reached where I have been also reached at those places. Till such that I have reached a big place and there was no such big place which was not available than this place. I was able to

understand this big place belongs to Prophet Mohammed (peace be upon him.) I have not done any another moment as per sayings of the Hadrat Ba Yazid.

With our Khaja Sahib, some learned persons of mysticism have asked him that on them saintliness of the Prophet Mohammed (peace be upon him) has already been ended. Then Khaja Sahib said that “ They are talking about their time. So there are interpretations are available in the Quran in the large numbers and in the sayings of the prophet.”

Khaja Ala Haq reported to have said that “ Our Khaja Sahib used to say that a group of the Qutub (highest cadre in spiritual pivot) of Syria and Audad (category of saints comprising only four at any time in the world) of the earth came and they asked me to sit down on the white felt and then they caught its four corners and they put me on the big throne after that I could not able to know about any problem in this matter.”

The details of chain of Naqshibandia Sufi order of Khaja Sahib

Our Khaja Sahib in the light of mysticism he is the son of Hadrat Khaja Mohammed Samasi. And who is caliph of Hadrat Azizan Khaja Ali Ramati. And who is caliph of Khaja Mahmood Alkhabir

Faqnavi and he is Khaja Arif Reggie and he is caliph of Khaja Abdul Khaliq Gajdwani? Our Khaja Sahib is connected with the devotion, company of mysticism as well as manners, and for teaching invocation, he is accentuated with Syed Amir Kalan. This pious personality is caliph of the caliph of Baba Sahib. But our Khaja Sahaib was getting, in reality, the training of mysticism and favour from Hadrat Khaja Abdul Khaliq Ghajadwani. In this matter, the details have mentioned in the event of the mausoleum of Mazdak. And Hadrat Abdul Khaliq is caliph of Hadrat Imam Rabbani Sheikh Abu Yaqub Bin Yousuf Bin Ayub Hamadani. This pious personality in the mysticism is related with Hadrat Abu Ali Farmadi Tosi and who was a great Sheikh of mysticism from Kharasan city. And from him, Imam Ghazali was getting training in the knowledge innermost. Sheikh Abu Farmadi is related to the training of knowledge of mysticism from Sheik Abul Qasim Abu Gorgani Tosi. And his chain of the learned persons is related to three mediums which is related to Hadrat Ba Yazid. And on the other side, he was related in mysticism with Sheikh Abul Hasan Qarqani who was the leader of learned persons and as well as he was Qutub

(highest cadre in spiritual pivot) of his time. Sheikh Abul Hasan Qaraqani in the mysticism was related with Sheikh of time Hadrat Ba Yazid Bustami. He was get training in mysticism and spiritualism by Hadrat Ba Yazid Bustami. Sheikh Abul Hasan is 6 years olden than Shiekh Ba Yazid Bustami. Sheikh Abu Saeed Bustami in mysticism is related to Hadrat Imam Jaffer Sadiq. He gets knowledge and training of spiritualism by Hadrat Imam Jaffer Sadiq. Imam Jafer in the knowledge of innermost he was related to his father Imam Baqer and who is related in this knowledge by his father Imam Zain al- Abidin. And he was related to this knowledge of innermost by his father Imam Hussain Ali Bin Ali Taleb and who was related to this knowledge by Prophet Mohammed (peace be upon him). The chain of Imam Jaffer Sadiq is connected with his grand father (maternal) in the knowledge of innermost with Imam Qasim Bin Mohammed bin Hadrat Abu Baker Siddiq. Qasim bin Mohammed is a great Tabai (successor to the holy prophet's companion) and who is included among seven well known and famous Fakhis (jurists). He was well decorated in the knowledge of manifest and innermost. Qasim bin Mohammed in the knowledge of innermost related with Hadrat Salman Farsi. The connection of Imam Jaffer with one side is with his father Hadrat Imam Baquer and the other side is with his

grandfather Qasim Bin Mohammed and in the lineage he is connected with Hadrat Salaman Farsi and also upon reaching here he is a connection with Hadrat Abu Baker Siddiq and Prophet Mohammed (peace be upon him). Regarding Hadrat Salman Farsi the prophet told about him “Salman Mina Ahl Al-Bait.” “It means Salman belongs to my house holders.”

Third kind

Khaja Sahib's quality, character, conditions, sayings, and manners

Regarding his explanation of the Tariqat (mystic way), results of the company, his condition of dealing with the students. For the realities and elegance on all occasion, his holy sayings are available in this matter.

Khaja Ala Haq has reported having said that “Our Khaja Sahib's quality of indigency, leaving of the world, leaving of the relation, complete solitude, the

negation of all things except Allah, his holy breaths were in affirmative of Fakirs and in the love of the Fakirs. He used to say that he was obtained everything from this quality. In his house, there will be available grass and thatch from the mosque in the winter season and in the summer there will available mats. He used to take care very much regarding legal and escape from doubts. Especially about for eating and drinking always he will take too much care and attention as per sayings of the prophet.” So it is mentioned in the saying of the prophet that there are ten parts of worship and among it, nine parts relate to the demand of legal and one part is in other the worships. In spite of his extreme indigency and he was a personality of a great degree of the pledged devotee and a person of selflessness. Who ever will bring a gift to him then he will help him as per his gift as per Sunnah of the prophet and do favour and kindness to him. Due to his blessing, this quality was found in his devotees. Due to this reason, they left every where their effect and do work of selflessness. To friends and guests, he will present at the evening time ordinary meals. Then at that time, he used to decrease wick of the lamp so that guests and friends can eat the meals. In the winter season when there will be available one cloth for the guests with him which he will give this cloth to wear for the guests and in this way

he will cover the guest. Our spiritual master used to get his food items from his own cultivation. So for this purpose, he used to cultivate some barley and black pulse every year in his field. For the seeds and earth, irrigating, in the earth and for some other works, he used to take very care and attention in this matter. The great learned persons when used to reach in his company then at that time they used to eat his food at his house as benediction there.

Khaja sahib used to say that “ In Asar, it is mentioned that in the rooms of the wives of the prophet the flour without filter was eaten. So for this reason in our house the flour of barley for preparation of the breads without the filter was used. Due to this reason family members were becoming ill. Then I was able to know that due to disrespecting of the prophet it was caused in this matter. In which there is one similarity and equality is happened in this respect. As a matter fact, there should be done full endeavours in the matter of obedience. But still, it should think that one self as a sinner. After that upon returning and repentance, it was not used flour without a filter for making breads in the house. And for this reason, all members of the family were recovered in the house.

“ One who followed steps of the prophet then he went ahead from all a wayfarers.”

Khaja Sahib usually takes care of arrangement of cooking food and table cloth. At the time of eating of the food, he used to advise about too much care of darwesh persons. And in this matter, he will give the full instructions. If the size of the food eats meeting will be very big and if there will find careless in eating of the morsels so in that case, Khaja Sahib asks such person with utmost attention and affection for the purpose of his training. So he will not leave him so that he should not to take such morsels. If any food which is prepared with calamity, anger, compulsion, and hardness then in such case he did not use eat such food and even he did not leave for any of his darwesh. It is said once Khaja Sahib went to Azbut and some darwesh brought him food and he said this food is not suitable for him. As such this food was prepared in the condition of calamity and anger. The flour filter and kneading and the person who was making bread were in the condition of anger. If one time the mover of the spoon in the cooking pot will become disgusted then he will not eat curry for this reason. And he used to say that any work which is done by anger and carelessness, and which is done by difficulty then there will no goodness and blessing in that

work. So in it, there will be way available to soul and Satan. So then how this act's result will be appear.? The good deeds and good actions will happen by eating legal foods. That food will be eaten by fondness and interest of the heart and for this reason for all times especially there will be available attention of the heart in the prayer.

It is said that when during that time when Khaja Sahib has arrived in Herat. Then at that time, there was the intention for Malik Hussain to call all learned and venerable persons for dinner in the palace who were with him. He was invited all of them. For this big gathering, Malik Hussain was taken all arrangements of the table cloth by himself. He told him " To eat the food because it is legal and which he was got from the inheritance of the father. Otherwise, there will be responsibility for this on him on the day of judgment." All guests were eating food there. But Khaja Sahib did not eat food there. At that time Sheikh of Islam Qutubudin governor of Herat was also present there then he has asked him "Why he did not eat food.?" He has told him that "He has referred this matter to his ruler. He has told me two matters. That if he did not eat then it will be said that the food belongs to the king so he did not eat it. If he will eat the food then people will ask

him why did you eat.?" When Khaja Sahib raised this issue then condition of Moulana Sahib was changed. He was reported the matter to the king that " Darwesh has raised this point." And there was indication toward Khaja Sahib. Upon this, he was told the king that "He should surrender him to Allah." The king also was surprised by this matter. So he was accepted Moulana's request then he was paid attention towards Moulana Sahib and asked with him "Upon whom this food will be distributed.?" He was told him that "He will ask with Khaja Sahib in this matter." So he was asked by Khaja Sahib and who told him that "As per Islamic Shariah Law doubtful things should be given to poor persons. Even though it is legal and there is no doubt and there are many such persons in Herat and who are in need of each and every morsel of this meals. So it should be given to all such persons who are deserving of this meals." So for this reason, all audience in the meeting were surprised in this matter.

It is said that when Khaja Sahib was in Sarqas then at that time messengers from King Hussain came from Herat to visit him there. And they have informed him about the king's fondness which he had with the meeting of the darwesh persons. Even though Khaja Sahib did not like to visit kings but due to thinking that if the king will visit Tose or Sarqas then there will be many difficulties to

the local people there. When Khaja Sahib reached with the king then at that time there was very much rush of the people there. The servants, employees, workers, members of the government, the special persons and topmost persons of Herat, learned and venerable persons were present there. After the meeting, the table cloth was spread there. The delicious foods were brought there. And all were started eating the food. But Khaja Sahib was not eating anything there. After this meat of the hunted animals was brought there. From this also Khaja Sahib did not eat anything. The learned persons told him that “ Why he is not eating the meat of the hunted animals in which there is no doubt at all.” Then Khaja Sahib told that “ He should not have to eat on the table cloth of the king. He is a devotee of such one group and among that group, one person is available here. Whether they know that which food he used to eat.?” With this truth saying all became silent. When they have lifted table cloth then at that time the king told him that “ You are darwesh by inheritance.” He told him that “ No, this is his personal feeling and which is equal of deeds of the world and hereafter. So he got this blessing with him.” The king was asked to him “Whether the following things are available in his system.”?

- 1.Zikar (invocation) in the loud voice
- 2.Sama (ecstasy)
- 3.Khilwat (solitude)

Khaja Sahib replied in negative. Then the king asked, “ What is your system.?” Hadrat Khaja said that “ It said by Khilwat Dar Anjuman of Sheikh Abdul Khaliq Gajdwani which is well known as Khilwat Dar Anjuman (solitude in the crowd). Then the king has asked him “What is this thing.?” Khaja sahib said, “ While living with the people than live in an innermost way with Allah.” Become friend in an innermost way and from outside way pretend as strange person. This kind of best character will find less in the world.” The king has asked, “ Whether this will be possible in this matter.” Khaja Sahib has recited the following verse from Quran. “ There are no such people to whom commerce and selling and purchase will not keep them away from the remembrance of Allah.” The king has asked among learned persons who has said that “Saintliness is better than prophet-hood. And which is saintliness?” Khaja Sahib said that “This saintliness is belonged to last prophet.”

It has reported having said by one darwesh that who was with him during his journey.that “ He got down in the shrine of Sheikh Abdullah Ansari in Herat then he was said this, there at that

time. In the evening time along with of the royal special persons the king has sent in the service of Khaja Sahib costly trays of food dishes and he requested with him to accept his presents sent by him. Khaja Sahib did not accept these presents and he said that “ From the time when there were kindness and favour of Allah upon him and during such period of time nobody did not cause to touch his back with the earth. To tell the king that he should not engage in such matters.” After some time in that night emasculate persons of the king came to visit him and with much humility they have presented gifts from the queen in his service, one shirt, washed pair of clothes, and one hand kerchief and all these things have been prepared by hands of the queen by herself and has presented by her with humility. She has requested that these goods should be accepted. She has requested too much in this matter. Khaja Sahib also did not accept this presents. During this time Khaja Sahib came to Herat and he went from there but there was no shirt on his body. The following things were with him at that time.

1. One piece of the felt 2. Tahband (sheet use as garment for lower part of body) 3. Old shoes

It is a real matter that upon seeing such kind of matters of Khaja Sahib many people of Herat became his devotees and attached to him.

“ After making mad, then he will give Him the two worlds. But what will the mad person do with these two worlds.”

It is said that during the stay of Khaja Sahib in Qasar Arifan usually, he used to stay in such room now where his grave is available there. His condition of events and matters of dealings and which he wants to give such information to darwesh persons. It was that to take care, attention and advise of the morsel. If he will have fast keeping then he will have to eat with the guests. In the presence of such dear persons, he will tell his darwesh persons that in book ‘*Asar*’ it is mentioned that “When the companions of the prophet used gather at one place then they will not leave unless they will not eat something at that place. Even also fast keepers will break the fast and eat something there.”

So Abul Hasan Gorgani in his book ‘*Usul Tariqa Fasul Al-Haqiat*’ has mentioned that “To share with the companions in such works which are not sins then it will be not less than the

reward of the supererogatory prayer.” He said, “The respect of fast keeping is such that in view of the fast keeper there will be no value of the fast with him.”

It has reported having said by Khaja Ala Haq that “Once one devotee was sent fish in the presence of Khaja Sahib. Among the darwesh persons present in which there was a worshiper, Zahid (ascetic), and one young fast keeper was present there. Khaja Sahib has given him instruction to eat fish. But he did not follow his instruction. Due to kindness again Khaja Sahib told him that “He will grant him the reward of fasting of the Ramadan. So he should eat”. Even that he did not eat food there. Khaja Sahib said “During the time of Khaja Abu Yazid such event was happening. Leave him because he lives far away.”

It has said that young worshiper left prayers, fast keeping and who was went away from the above status and he was involved in the affairs of the world. And for this reason, he was kept away from the company of pious persons. Because he did

not take care of manners of pious persons and he used to think sayings of holy persons as light.

It has reported having by said by darwesh that “One day one kind of the food dish called Harisa was presented in his service. Khaja Sahib was eating this dish and one darwesh who present in that meeting was not eating at that time. Upon asking by Khaja Sahib he told that he is keeping fast. Khaja Sahib asked “What kind of the fast he is keeping.? But that darwesh became silent. Khaja Sahib said him “To eat because it was brought from the shrine of favour and kindness of Allah. Our work is to fulfill our obligation, duties and Sunnah Mu’akkadah (Sunnah Mu’akkadah refers to any voluntary act of worship (such as the Eid prayer, or the two Rakat after the Maghrib prayer) which the Prophet peace be upon him continuously performed and almost never abandoned. These are not obligatory, but a person who abandons them is considered blameworthy). To whom stop the obligation from superagotry then it is excusable and to whom superagotry which will stop obligation then such person is proud. And he said “Whoever is our friend then he should do obediency of him and without obedeniency no darwesh could not able to get a connection with him.”He also used to say that the mystical exercises and deeds which he will use to perform due to kindness and favour of Allah. You

do not have power for such things. Your course of action is that to opt helplessness and to demand of the willingness and connection and take care of status. Darwesh should take care of doing acts as per the willingness of the pious persons. From this group of pious persons, it is said that for darweshi (saintliness) to be engaged in the service of learned persons and it is better than supererogatory worship. In the saying of the prophet (Hadith) in which it is mentioned that once Hadrat Abu Baker and Hadrat Umar both were there with the prophet and at that time they were having fast with them. The prophet said them "Eat as you keep fast on the journey and will become weak and not giving service to other persons."

It has reported having said by wise person and one who said that "One day he was in service of Khaja Sahib and by chance he was keeping fast at that day and nobody did not know about my condition. Khaja Sahib asked one darwesh to bring food there. And he was paid attention towards me and he said in Sahih Hadith (saying of the prophet) it is mentioned that "There is the desire of a misleading person is to leave truth in the many works and in the place of the status of Allah to give benediction for the truth." When the food was brought there then he was

asked to eat. As it is said that life is required to do the experiment so that after that to act upon it. We have done experiments and you have to eat the food. Upon pointing towards me he said “You are mystic of the right path but even though this fast is belongs to your wish. You have left the truth. There is truth for you in this matter is that you eat the food.”

It has reported to said by our Khaja Sahib that “ Due to his look of blessing within a short period the condition of darwesh personsas such that they leave following habits completely from them.

1.Human qualities 2.Desires of the soul.

Their condition will be such that even though they could not feel the sweetness of the food, sourness, and taste.” It is said that one darwesh was eaten unhabituated food. And some body asked him “What is this food.?” He said, “ Its taste is like him because there is one taste of seizure of soul and another taste of exposition.” Our Khaja Sahib had a higher level of character with him. When any friends will reach with him then he will do hospitality of every kind to him. As per explanation of Hadith of the prophet “ The aim of Momin is conveyance and hypocrite’s aim will be on his stomach.” He will use advice to take care much of the conveyance. Because for this reason, his friend’s heart will be free from care of

conveyance so that in the best way his friend can get benefit in his company. It has reported having said by Azizan that "First he will be engaged in the service of the conveyance and he used to say that this friend was enabled to visit him there by the source of the conveyance." It has reported having said by Sheikh Shadi Azzati that who was favourite and he was a famous devotee of our Khaja Sahib. This Sheikh Sahib said that "When at the time guest will arrive at the residence of Khaja Sahib upon finish of his service then he will arrange water and fodder for the animal by himself. With much helpless and humility, he will use to engage in the service and stand in the whole night before the animal. From the above person it is also said that "When his darwesh will arrive at his residence then clods of his toilets he will rub on his face and correct them for use and he used to mention it with much pleasure and happiness."

" On him, there is a favour for all these persons."

When our Khaja Sahib used to visit any of the darwesh then he will ask about all of his family members, relatives, servants. With all of them, he will do one kind of encouragement. Till such that even he will ask separately about a condition of the hens and horses of the guest there. For all relations, he will express his affection towards all of them. He said which has reported having said by Abu Yazid that “ When he will be come out of the condition of ecstasy then he will also involve such dealing.” And our Khaja Sahib’s darwesh person’s neighbour, knowing persons and friends will be safe for this reason. And there will divine help for them to come in the way of the right path. One darwesh said “Before getting felicity of the company of Khaja Sahib he was a village person. I have cultivated my land. One day Khaja Sahib was passing from that place. At that time I do not have any kind food with me there. For giving something for him eating there then I have asked with him for it (which is not mentioned in the Urdu book) and I have found one of it (which is not mentioned in the book) and then I have given him for eating with much humility and meekness. I have regretted that except this I do not have anything for eating with me there at that time. Khaja Sahib was accepted with much affection. With me, he was engaged for a long time with affection for my connection of the manifestation. As such that due

to such kindness of his manners I have attached to him. And which caused me to come in the way of mysticism. After that, for connection of the manifest and innermost he was paid affection to me and my members of the family and for this long period of time was passed away. And Khaja Sahib in his company of meetings he used to mention about the action of that darwesh and used to say that “ In those days when people became his friends and that darwesh have proved truth upon him at that time.”

“ I was selling my life in the bazaar and at that time my friends were reached there.”

With humbleness and meekness which was found in him with which he brought so it is obliged for us to take care of his condition of manifest and innermost of him in this matter. Because the start of favour is big deed. As such when two persons met and in between them one who will first say salam and do beginning then upon other there will be the obligation of reply of the salam. He said that “ Until that person is live in the world one who was first saying of salam so, for this reason, his right cannot be fulfilled.” To fulfill rights of other person is

the manner on way of the mysticism. The person who will reach the destination from this way. So among pious person, one holy person said as follows.

“ One who will take care of manners then he will reach towards the destination and who does not care then he will not be able to reach towards his aim.”

Due to the favour of our company of Khaja Sahib darwesh persons were an available condition of the attention of the heart and consideration. The beginners due to the company of Khaja Sahib who could not able to control on innermost condition and for any work if they will go then for this reason it will become weight for them. So, for this reason, they will be away from wealth and grace of Khaja Sahib. When they will reach in the service of Khaja Sahib then at that time while considering the weak condition then he will train them by way of training and affection and in this way he will remove their disturbed thoughts and from their thoughts by showing decent ways. And as per capacity in this way, he will deal with them due to his kindness and favour. And in this way, he was able to remove their weights from their hearts. A number of times he will show them to have attention and show them a method of removing of dispersed thoughts.

After this, if this kind of person will have any important affair then they will not think about to come out from the company of Khaja Sahib so that disturbed thoughts should not come to them. So in the Hadith, it is said that “ Momen is not bitten by again by the same hole.” If they will belong to medium condition then they will not be included in the company of him by way of the system and could not able to get felicity. And for disturbed thoughts they want to remove so then for acting upon each thing and for this matter they will accept his method by return and regret because the person should consider whatever which has happened to him and to creat the same and present in the presence of the person of dignity as well as humility and meekness and regret in this matter. So nonexistent will be present there so that to get aim. And even after such identification of the disturbed thoughts for him and which will take him out of the company and at this time Khaja Sahib will give him some work in his service and for this reason there will have some hardship which will cause him on his innermost and if he will not return and regret in the known method then Khaja Sahib for on such kind of non existent aim and on his unlikeness of innermost then he will find fault. For this reason, there will be no limit on his seizure and disgrace. And all of his innermost conditions will become in a different

kind. Then, in that case, Khaja Sahib will be taken away

his consideration from such persons. Khaja Sahib as per 'Hatta Eazafat' when the wide earth will be tightened upon that person and then he will take away of his connection. So they have to be away from such condition. And whatever which was happened to them they would create such condition with this advice and they will follow the same method. If there will be kindness and favour of Allah will be there to leave disturbed thoughts and in such limit to show unlikeness then they get divine help to follow on the way of repentance and regret and their weight will become less and they will have a connection with the relation. Then in the loneliness and in the meeting they will pretend humility and helplessness and send many darwesh in the service of Khaja Sahib for the commendation so that he will with much work of affection and training to remove his disturbed thoughts and unlikeness and in this way, the broken connection will be restored again. And step by step there will be an increase of the connection for him. On this situation, Khaja Sahib usually said " People say in our system there are no mystic exercises." If any darewsh who will go on the journey by an indication of Khaja Sahib then upon his time of returning he will be in happy condition. This type of darwesh when he will come back from journey then he will ask all details of events from him. And if there will be no news to such person

then if he will not tell events of the journey which happened then with kindness and affection Khaja Sahib himself will explain all those events so that there will get more faith. Khaja Sahib in many of the discussion used to do oppose soul and one who act upon this then he will observe many big results. And for this, his faith will be increased in this way. He used to say that one who has the opposition to the soul than even though he is deeds are small but in that case, he should think his small deeds as more and thanks for Allah. It is said that “ If you want the position of an order of saints of Abdal then you should have to change your conditions.” And from this, it is meaning to oppose the soul. He used to say to his darwesh that to accuse their souls. Those who have divine help to do such deeds then he will also have to deal as per such connection with them. He used to instruct them to follow and to do such deeds and with that, they will have great felicity. The verse “Wa Ma Abri Nafsi El nafsi Al Ammara Silsuei.” (and I do not regard my soul free from short comings, the soul is certainly an enjoiner of evil.) And as per this verse any person for any sin who will attribute on his side. In reality from it who will be more considered than this. So it is said “ In your understanding, I have been committed thousand sins. But no other person could not know which I know more than this. In the manifest

which I look as such

a sinner and in secret I am many fold sinner. I and Allah know. As such that Allah know manifest and, innermost.”

On this situation, he said “Due to kindness and mercy of Allah one who will think his soul as bad and who will know cheat and fraud of soul and for him, this work is easy for him. The many of Salik (mystic initiate) in this way who attribute the defect of other persons with them. And they bear their weight and in manifest and innermost they sacrifice on his friend.”

“To pass away from yourself and which is all happiness and luxury.”

This verse “ Ein Ahsantum Ahsanatum.” Whatever matters our Khaja Sahib said, in reality, are from Quranic verses and saying of the prophet, traditions of companions and previous pious persons, which are taken from them. So he was said “ Ya Ahul Lazina Amanu Billahi Wa Rasulihi.” In this verse, there is an indication that the man should negation in each and every second of his natural existence then do affirmation of the real creator.”

“ Your existence is a sin. On which there will be no thinking of another sin.”

It has reported having said by Hadrat Junaid of Baghdad and who said that a period of 60 years

was passed away and he is engaged in the work of faith.” Our Khaja Sahib said, “ Prayer, fasting, mystical exercise, endeavours are a method of reaching in the oneness of Allah, but with us, the negation of our existence is the nearest way.” One day our Khaja Sahib said that “ Except Allah to have relation with others is a great veil for the Salik (mystic initiate) of this way.” The relation is such veil from which there will be no achievement. So after breaking such stipulation then it is possible of the realization.”

There was thinking came in the heart of this weak person that to have relations with Islam and faith then there will be result in harmful. When Khwaja Sahib has paid attention to this broken person then he was smiled and he said that “ Whether you have read couplet of Mansour Hallaj.?”

“ For the religion of Allah I have done infidelity but it was obligated to me. And with general Muslims, it is illegal and bad deed.”

The people of reality have defined the real faith and Islam as follows.”

“ The faith of heart is such that to leave totally all affairs except Allah with which there is related to the heart. Whether these matters are necessary and beneficial.” It is reported that there was one darwesh who belongs Hanafi school of the thought and who was favourite of Khaja Sahib and who was speaking with darwesh persons of Khaja Sahib about faith and he was saying that declaration and certification is the faith. By giving examples he was insisting on this matter. This conversation was also heard by Khaja Sahib. And he said that “ To pass away from such conformist faith.” That darwesh surprised and worried. But he was insisting on his saying. Hadrat Khaja sahib said “ After this, there is no place for him among the company of the darwesh persons. He has no strength left and was become weak.” He was regretted too much with Khaja Sahib. And asked help from Khaja Sahib. And the help of Khaja Sahib was included to him and he came outside of the door of conformist. Then at that time, he condition became well. He whacks very much. When he came outside of his condition. Then he said among all darwesh persons as follows.

“ Whether if Khaja Sahib would have done favour to me before. There are thanks to Allah which bring me out side of the door of conformist. And I have felicity to get real faith.” In the book ‘*Nafi*’, it is mentioned that one caliph of Alauddin

met one darwesh is Bukhara. And who was well known as Khilwati. Among them there was a discussion about the state of a sense of honor was started. And darwesh Khilwati was successful in the discussion. This matter came to be known to Khaja Sahib. He was paid attention towards Alauddin and he said to him “ You are a holy person.” He was given a reply in negative. Even though Khaja Sahib said to him “ I will say you are a pious person.” But he as per his habit in manifest, innermost, with, much intimacy and meekness and regret in the service of Khaja Sahib. Hadrat Khaja said, “ If you are not a pious person then pass from the quality of saintliness.” He stopped for a while. Khaja Sahib said, “ If you want my company then pass on the quality of saintliness.” Hadrat Alauddin said “ Due to the attention of blessing of Khaja Sahib and there have been reached kindness of Allah to him. And which he helped me so I was able to pass the circle and veil. I have seen that with a higher level of condition and perfection and with that Salik’s small level of relation and connection then with him and in his aim there is hindering and it is available a big veil.”

“ If it is tied with the hair and from that hair also there will be a veil.”

It is said that once Khaja Sahib was staying at Kofin and with him, many darwesh and other persons were on the journey. At that time Khaja Sahib was weeping and also all travelers were weeping there. Even though nobody did know the reason for this matter. After some time Khaja Sahib with full meekness he said that "With such defects, weakness, helplessness, poverty and except without gain he is not worth that nobody should reply his salam. Allah has been apologizing, for me in between such as the people and even also Allah has attached the people with me and it is regret that nobody knows about my condition."

"Oh it is regret that nobody knows him and if they know then they will remove me from the city."

"What is work for me with the people." From the saying of our Khaja Sahib, it is known that at any place if there will be a doubt that there will the existence of ego of the mystic of the way then it should be done negation with the help of Allah and this is the truth. Hadrat Khaja Sahib said that "With those conditions, qualities, actions, movements, thoughts, relations of heart and body, quiet and loud voice kinds of remembrances of Allah and due to this reason there will be no engagement of the man with Allah. And with fully there will be no relation to himself. So then upon

him, there will be no application of real slavery. And there will be no felicity of sincerity available to him. And for its reason, he will be involved in the following things.

1. Human relation.
2. Desires
- .
3. Desires of the soul.
4. Many other bad deeds.

So for every second as per Hadith “ We have to return from such as the small struggle against to such big struggle against for one's evil inclinations as per mentioned above, ” So we should disconnect from those affairs and disgust. So Allah says “ Now anyone who will not accept misleading people and have faith in Allah then he has caught a strong link and which is not breakable.” In this way except for Allah, all are a falsehood. And for there is required refusal and to have faith on Allah which is a necessary condition for the mystic persons. The prophet said, “ With Allah desires of the soul is worst than all Gods.” Allah said, “ It is good, see that they have appointed their ruler as per their desires.” And still, the

man for his supposition thinks from the God. "The pious person has supposed that he has perfect knowledge with him but as a matter of fact he did not have except thinking with him."

In Sahih Hadith, it is mentioned that "The person of gold and silver was killed." And in the same way person of women and sons was also killed. Every body like his own things

"Worship of both worlds which is right of the God and companion of the two worlds." So it is must that to disconnect relation with everything and connect our relations with Allah.

It is reported to have said that "When Aizizan was asked what is darwesh.? And he said "Disconnect and connect." It means to disconnect with unrelated things and connect with Allah." From a group of this pious person he said that "One who will be disconnected fully with unrelated things then he is a Muslim. To whom Allah will grant him unrelatedness from his all desires and aims then he is Momen (faithful) in both the worlds." Allah says that "One who will not become Momen unless he will not separate himself from filth from purity. Its meaning is that all human desires and wishes are dirty things. This is also said by him that " Unrelatedness from empyrium, earth, and all the universe and after it is the worst thing is the existence of the person."

And most of them which deadly poison is desires of the persons. So one should be keep away from all these things. Hadrat Khaja Sahib's last saying and which is also his final advice and in this matter which is sufficient and enough is as follows.

“ Unless there will be no good time in reality if you do not burn all your things. ” In the tradition of the companions of the prophet it is mentioned that, “ One among them said to another come on having faith for some period of the time.” In this, there is an indication of this order that “ The persons who demand this way if they will organize together company then there will be too much goodness and felicity. By following this method then there will be hope that there will be ending of the life on the reality of the Islam and faith.

So Khaja Ala Haq has instructed it many times and he used to say that “ Have such gathering in which there will be a company of all persons as it is Sunnah of the practice of the prophet. He said “ Wa Ma Benematik Rabbik Fa Hadith.” (and

as for the favour of your Fosterer, do proclaim and on this remembrance for the favour of the providence of Allah. In this, there is an indication of a continuance of training of love of Allah.”

So as per Hadith of the Qudsi Allah told Dawood (A.S.) “To have love with Me and my friends and try to connect relation to our people with Us “. Prophet Dawood (A.S.) told that “ He can have love of You and your friends. But how he can creat your love in the hearts of the people.” It is said that “ To remind the slaves about our graces and favors and which is like to creat of our love in the heart of the people.”

He used to say as per Hadith that “ About the religion if there will be two days same then in that condition he is in the loss. Whose yesterday was worse than that person is worse one. One who is not in the care of the increase then he is in the condition of loss. And who is at a loss so, for this reason, it is better for him to die.” This is an indication for the mystic person who is on the right way. So he should increase his more faith and for this reason, his two days should not be same. But on the next day, his faith should be more.”

He used to say in the book ‘*Akbar Asar*’ the saying of the learned persons is mentioned which is as follows.

“ When Allah will love any person then any sin which will not be able to harm. Its interpretation is that Allah’s loved persons will know about the method of regret of the sin so as per such method he will regret in this matter then there will be no harm will reach to him.”

He used to say as per Hadith that with Allah do ask many questions. Till such to ask salt for the cooking pots ask with Allah. Even for the lace for shoes also ask with Allah.” Its meaning is that with insisting ask a question with Allah for one thing. So that there will be the fulfillment of our desire. For another thing also question with Allah in this method. So as it is mentioned in the Hadith that Allah will like those persons who will ask with insisting. He used to say as per the Hadith that “Regarding your action which you think that if the people will see it and what they will say so not do it even in the loneliness.” In it there is indication is that the condition of darwesh should be in both conditions of solitude and

company should be same. If you like to do work in the presence of the persons then he should do such thing in the loneliness and solitude.

He used to say that “Prayer is accession for the Momen (faithful).” There is an indication in it of real prayer. Its meaning is that at the time of the announcement of initiation of the congressional prayers then there should be the greatness of Allah which should be a connection in the existence of the person who is engaged in the prayer. And for this reason, there should fear of God and humility in the prayer and this condition should be reached to the level of engrossment. This quality is completely proved by Hadith that at the time of prayer of the prophet the sound which will be coming out from the chest which will be heard out side of Madina city. Which is mentioned in the Hadith that “ The sound will be like the sound will be there in the cooking at the time of boiling in the cooking pot.” From a learned person of Bukhara, it was questioned with our Khaja Sahib “By which method how there will be obtained attention in the prayer ?.” He said “ By eating of legal food.As such he should know full details in it.” This also said by him that “ From out side of prayer he should be aware also about ablution and saying at the time of Takbir Taherma (announcement of initiation of the congressional prayers) .”

He used to say as per Hadith that “ The fast keeping is for Me and I will only give a reward for it.” In which there is an indication of real fasting that except Allah there will total prohibition and exclusion from all things.

And he used to say as per Hadith that “ There will share of hell for my nation which will be equal of fire Nemrod which was available to Prophet Ibrahim (A.S.) and there is one more Hadith that “ My nation will not be agreed and gathered upon for misleading.” The meaning of it is that this nation goes along with following. So for this, there are three kinds of it and which are as follows.

- 1.Nation of preaching
- 2.Nation of acceptance
- 3.Nation of the following

He used to say as per Hadith that “On the day of judgment the patient Fakirs will be keeping companions of Allah.” It means they will be very nearness of

Allah. It means there will be mention of the condition of the people of manifestation. So, for this reason, there will two kinds of Fakirs.

1.Fakirs of the
voluntary category

2.Fakir of the
involuntary category

This is good because the connection of the truth is optional for the men.

He used to say as per Hadith Qudsi that “ I am the constant companion of that persons those who remember me.” In which there is an indication about the people of the innermost way.

He used to say as per Hadith that “ For me, with Allah, there will be such time in which there will be no requirement of the existence of any close angel and prophet there.” As per this, there will be such my condition in which there will be no close angel and prophet with me. Sometimes there will be such condition for the beginners. The second is that for me there will better and increase condition available to me than close angel and the prophet.” This is the condition of the saintliness of our prophet’s prophet-hood. So, for this reason, some of the learned persons said that “ Saintliness is better than prophet-hood.” Perhaps there may be an indication in that when Allah

bestow manifest of an attribute of the grace on any person so such person will become the very much holy person that then there will be no place available for him in this world.”

He said as per Hadith that “ There are 99 names of Allah and it means one less than 100.” Any person who will remember those names then he will be entered into the paradise.” In which Ahsa means is counting and the second meaning is to understand it. The third meaning is that to act upon the reason of the holy names of Allah. For example, by saying Razaq there will be no worry of sustenance in the heart of the person. By reciting Mutkabir, greatness and magnificence purely should be there for Allah. When there was questioned by Khaja Sahib that there is mention 99 in the Hadith so why there is the necessity of mentioning of one less than 100. Then Khaja Sahib said that “ It means is that to confirm in this matter. When Arab people do not have experience in the counting. So the prophet also for showing the days of the month for three-times he was indicated his hand that sometime there will be 30 days in a month and at the fourth time by close one

finger of the hand and he was indicated that sometime there will be 29 days in a month. He said as per Hadith that “ To remove a harmful thing from the way.” Its meaning is that there is freedom of the soul. And the meaning of the way is the truth. Its meaning is that by leaving the soul to come toward Me.”

“ To leave self and enter the door and on your way, there is no rubbish, you are only there.”

(Under the wall of your existence there is an available treasure of pearls. The treasure will appear when you will be away in between them.”)

And as per Hadith, he said: “ Your soul is your convenience so treat with it softly.” And in which there is an indication of a satisfied soul. And which is exempted from “ Ela Rahme Rabbi.” There will be such condition of pious persons that their soul will be under control of them to extent that for their instruction there will no hesitation. He used to say that saintliness is a great race. But it is necessary to know our saintliness. So that to thankful in this matter. The pious person will be under kind favour of protection of Allah. He will not leave in that manner but He will keep him free from the problems of the human beings. Upon against affairs of habit, condition, and on miracles and in the same manner can not be trusted. It is a matter of constancy and its means to be firm upon

saying and actions.

Sheikh Abul Rahman Salmi in his book '*Haqiq Tafsir*' for verse "Fastaqam Kama Umirat." He was given an explanation for this that "To become asking the person for firmness but do not demand miracle as such your Lord demand for stability. The persons of this group have said even such that if when any pious went into the garden then there will be sound from every leave of the tree "Oh pious person of Allah." Then it is required that from the manifest and innermost way that he should not pay attention and care for this sound." But for every second he should try his endeavours to increase in slavery and meekness. In such place, there was perfection which was available to the prophet. When there will be an increase of rains of the favour and rewards of Allah then he will increase his modesty, and sincerity, which will go on increasing. In this situation, the prophet will say that "Whether he will not become a thankful person. " On this way on the pious person for the prevailing condition and in this matter the aim which is required for the negation of his human existence.

He used to say that “Salik of this way due to the felicity of obediency of the holy persons then he will go to get special saintliness. ” And he used to say that “There are three kinds of this group which are as follows. ”

1.Maqlad

(conformist)

2.Kamil

(perfect)

3.Kamil and Mukamil (perfect and complete)

Maqlad who will act as per his hearing. And Kamil’s actions will be limited to his extent only. As such training will be possible to anyone except Kamil and Mukamil. And he used to said that “Devotion, surrender, involuntary is great work.” There are said many of his sayings about devotion and from those which we have followed the saying which is as follows. “ The meaning of devotion is that to leave our intention against the intention of Allah. Against intention of our leader, we should leave our intention completely.”

“ We have left our option as such the option of the king is our option.” And against the desire of our leader we have should leave our desires completely.”

“We have left our option as such that the option of the king is our option.”

It is our option that if we want then we will

engage the student in the way of passion. And if we want then we will engage him in the way of mysticism. So the spiritual master is an expert physician and who will prescribe cure as per condition of the student. In this way, there is mentioned in Sahih Hadith that “ Allah will deal with everybody as per his wisdom of adult franchise .” It means He will put any person in the condition of indigency and difficulty. And to some body, he will give wealth and comfort. He used to say that “ The student who is in the beginning period then he should live in the company of our friends for this purpose. So that he can become perfect and suitable for our company. Whether you did not see that for making a string of the pearls or making holes in it by lapidary and he will give them dangerous pearls to them.” He used to say that “ Our method is the unprocurable and strange thing and a strong unbending. And to obedient for actions of the prophet and to follow traditions of the companions of the prophet. On the way, they have brought by the door of kindness and favour of Allah. We have observed favour of Allah from beginning to ending and not our deeds. In this way, there will be more benefits for small deeds. But to work under obediency of

the Sunnah of the prophet then there will be a high level of benefits. As he used to say that “ By leaving our method then there will be a danger of the religion. From our Khaja Sahib it was asked that “How did you get this method.?” And he said “By the obedience of the prophet. ” And he used to say that “ Our method is company and in loneliness there is fame and which is a problem.” And he used to say that “In an organisation, there is happiness and organization is in the company. And the company is a negation of one and another.” He used to say that “The group which will reach in our company in among them there are such persons are there in whose hearts there will be available seeds of the love but due to the rubbish, they could not make progress. We have to make pure such relations. The persons in whose hearts there will be entirely no seeds available then, in that case, we have to creat the seeds there in. Those who have our love in his hearts then where ever he will live there then for in every 24 hours there will be our reach to his connection. Our fountain head of affection and training from which he will be benefitted. If he knows his condition then he will clear the way of favour from rubbish. And he used to say that in our method Salik should not know his position. So that he will not be proved as the veil of the way. And he used to say that spiritual master should know about his

disciple's three conditions of the past, present, and future. So that he can able to do his training. The condition of the student is that when he will with friends of Allah then during that period he should know his condition. And he should compare his condition during the period of the stay with the period of past. And if he knows the difference from down grade to upgrade then it is exactly obligatory for him that he should continue living in the company of that dear person.

And he used to say that this system depends from beginning to ending on the manners." As per this for him to search this way and there is required condition of manners. For manners for Allah, it means that in the manifest and innermost way he should perform order with the perfection of the slavery. And he should take out his attention from all except Allah. Regarding manners for the prophet is that as per " Fattabayuni" in all condition take care of his reasonable honour and one should think prophet as a source of all existence in the presence of Allah. The head of all existences is bent in his court of dignity. On the students, it is compulsory for them to respect of the learned persons. As they have followed Sunnah of the prophet and in the place of the preaching of the mankind who reached to the way of truth. So it

is required that in the presence or in their absence care about the respect should be taken in this matter. He used to say that “The holy persons know about the generous of the persons and favours and Allah. They will watch all happenings and dangers which used to pass upon the students and who will help to pass such difficulties of dangers and such happenings from them. There are different conditions. At the observation of favours of the providence of Allah, mountains are like the things of hays.

“At the time of passion of his many of favours asking for forgiveness is also a sin.”

And he used to say that “ This group of faithful persons and which will see all particles which pass on the students. And from the way of the research, they will use to show them. Because in the place of affection there is not allowed omission.”

“ It is sin of the blind person to be silent at the time of falling in the well.”

Some time in their look of hay is having a position of the mountain. And he used to say that “ The people those who walk with holy persons are such that who have fully passed away from themselves.”

“ Do not have a friendship with the people of elephants otherwise make your home suitable for

the elephants.”

He used to say that “ The people showing the path of righteousness are like perfect hunters with fine methods, they control wild animals. And they enable them to reach a place of love.” Here also these people are like the people of wisdom and they deal with students of habits with good advice. And make them obedient in a mystic way and they enable them to follow them Sunnah of the prophet. From there they take him to the place of realization. And he used to say that this group’s dealing will be as per capacity of the persons. They bear the weight of the new students and do their services. Allah was addressed to Prophet Dawood (A.S.) “ When you see our student then you become his servant.” He likes very much such type of capacity which should be created in the students for this kind of mysticism. The mysticism of this way will depend upon getting of the faith from holy persons.

“When you will not see grace than your faith will not be completed. The attributes of the friend if will be heard then it is not possible to be heard properly.”

Salik's all action should be in such way that so that there will appear result. So there will be available the excellence of the knowledge of God. Which is the end of the aim of the students? Because there is no result of only good devotion and this devotion will be changed for a small thing. And he used to said that "From the perfect spiritual master there will be the instruction of remembrance of Allah so that it should be effective and from it, there should be a result. The arrow should be from the bow of the king so that there will be support for it. We have got instruction of Zikar (invocation of Allah) from the caliph of Sheikh Hadrat Baba Samasi."

He used to say that there are two methods of the Zikar are reported from Hadrat Azizan, Jahari (Invocation of God's name in loud voice) and Khufia (low invocation of God's name). We have opted Zikar Khafi because it is very strong and it is very good. And he used to say that Waquf Addi is the first position of Elm Ladni (inspired knowledge). And one wise pious person has reported that before saying instruction about Waquf Addi (Wooqf Adadi), (it means when there is Zikar (remembrance of Allah) with help of Habas Dam (holding the breath) then breath at the Taq (odd) number. And he was told about details of chain and he was reaching to the Sheikh Yousuf Hamadani. He used to say that one day Sheikh

Abdul Khaliq Gajdwani at the time of the reading exegesis of Quran with his spiritual master and when he was reached on this verse of Quran “ To remember Allah with helplessly and silently no doubt He will not like those who will transgress the limit.” Then he was asked his spiritual master what will be a method of reciting of Zikar Khafi.? And if the person who will engage in Zikar Jahri (invocation in loud voice) and if there will be a movement of his organs. Then it will not remain hidden with other persons as they know it. If it will be recited in the heart so as per Hadith that “ There is a movement of Satan in the veins of the human body.” And Satan will come to know in this matter. The teacher told him “ This is Elm Ladini (inspired knowledge) if Allah wills from among holy persons someone reach to you and from felicity of his company you will able to know the details.” Hadrat Abdul Khaliq was in waiting for that person. Till such Hadrat Sheikh was reached to see him. And he was given his teaching of Waqf Addi.

And he used to say that “ La Ilha” is a negation of Gods of habit and “ Ilal Llah” is an affirmation of the truth of the Lord of the worlds. The meaning of phrase of recital is that the person who will engage in the invocation should know

the reality of phrase of Allah. There is no condition of saying phrase for a number of the times but its reality is that for saying it there should be a negation of all things except Allah.

He used to say that Wooqf Zamani, it means to watch every moment of life and be grateful if it is spent in the worship and if it is spent in sins then beg pardon of Allah in this matter. In this Salik's all endeavour is that he well aware of his condition by himself that everytime what is his quality and its condition. Whether its condition for thankfulness or condition of the regret. The work of Salik is depended upon time and so that he will get control of his soul so that after that he will pass from attention. If it depends upon of the soul then he will not become a person who will able to get these two qualities. And he used to say that Salikan (mystic initiates) who have different conditions with them to keep away from apprehensions of the Satan and of the soul. Among them, some are like that who can watch such things before. Which are like apprehensions of the Satan and soul which will going to pass from their hearts. So at that time, they will able to remove from their hearts. There are some apprehensions are there which will come into their hearts but before establish they were able to remove them. Also, there are such apprehensions which they remove after the establishment of them in their

hearts but there is no big benefit at all in this matter. But if there will be as desired and reason of the transfer of them, then there will be a benefit. And he used to say that to change such many qualities and to transfer which is a very difficult task.

And he used to say that those are such ways which will be obtained by worshippers and such ways are not found by the other persons. And there are its three kinds?

1.Meditati

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2.Contem

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3.Self-

accountin

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Maraqaba (meditation) is that to see the mankind and to ignore like that and the look should be continuously towards the creator. It's meant to disconnect from the creations and to look towards the creator who is Allah with the sole purpose. For doing Maraqaba for always which will be caused in the less position. Some persons of this group they have done an acquisition in its meaning. We have come

to know the method of the getting it. It is the opposition of the soul. And this contemplation is happenings and which belongs to invisible and which fall upon the heart. As the reason is that time is a thing of passing which is not established. For of this happening we can not explain the preception in this way. Because of it for us one quality there will be created for such condition. And with seizure and capability, we can able to get it in. In seizure, we have observed attribute of glory and in capability, we have observed the quality of attribute of the grace. And self-accounting is that in which we have to watch every time passed upon us and what is movement there and what is presence?. We will see that there will completely lose then return back from this and then re-start this action. It is reported to have said the saying of Hadrat Azian which is as follows.

“For leaving of any act by un-committed, and to see one self as a person of negligence and then to re-start any act and when the way is three among the above 3 ways then the other persons will demand except this in other matters so for this reason they cannot get him there.

It is reported to have said by Ala Haq that “ Our spiritual master has said “Due to the blessing of the look of our Khaja Sahib it was a condition of

the students that in their first phase they were able to get the honour of the felicity of the meditation. When ever there will be more look of Khaja Sahib then they reach the stage of non-existence. It means he himself will at the level of finish and then will become perpetual with Allah. In this condition, Hadrat Khaja Sahib used to say that “ We are a source of receiving.” And by disconnection with us to attach with the real creator. And completion and conduction are like as such that to the beginners of this way they will close in the cradle of mysticism. And by the breast of the training, he feeds him milk to them. So that there will be the end of the milking feeding period. So that after the end of milk feeding period they themselves can start giving such milk and they become trusted person of the court of the oneness so that they can become able to get benefit directly from the favour of Allah.

“ When there will be no help of the friend then there will be no possibility of the getting of the aim.”

If the person who will get aim who will live always then not to leave thanking giving the person (Allah) who will reach him to the destination. if I will

opt for thanks giving of Him then my age will be finished but his thanks giving will not be finished.”

He used to say that “To have had strong relation with Allah and not with the mankind.”

He used to say that “To search existence during the worship and to waste existence in the slavery. Till existence is remaining then no action will not give any result.”

And he used to say that “When you have a place of the determination of Abdal (an order of saints) so then it is compulsory for the change of the condition. This opposition is an indication towards the soul and from which desires of the soul and habit, and change of quality and improvement will be available. But it will happen when there will be favour and kindness of Allah will be available.”

And he used to say that “ Real manner is leaving the manner.” There will be such timings and period of the holy persons in which it is said mannerless act exactly is as manners. And also there will be come such time and period in which to take care of manners and to leave the soul will become as mannerless act. And to leave manners and to accept soul is the reality of the manners. And he used to say that “ One who will recognize Allah then on him nothing will not be concealed

upon him.” And Hadrat Ala Haq said that “ The aim of this phrase of Khaja Sahib is that upon mystic person there will be a manifestation of all things and then again going into hiding is depend upon the condition of his attention. And he used to say that “ Every Sheikh’s mirror has two directions but his mirror has six directions.”

And he used to say that “ Since the period of 40 years we are using this mirror. But never there is any mistake done by of the mirror of our existence. Its indication is that the look of the holy persons is from the light of the wisdom which is Karamat (miracle) given by Allah. So whatever which is given by Allah and which will be no doubt it will be truth and correct.” It has reported having said by Hadrat Abdul Quddus and who was Qutub (highest cadre in spiritual pivot) and who was leading a retired life of the holy persons and the excursion of Khaja Sahib was continued in every category of the earth and sky.

He used to say that “ This saying belongs to Hadrat Azian that in the look of this group the earth is like a table cloth and like the manifest of the nail nothing is not invisible in their eyes. It is reported that Hadrat Azizan was sitting on the table cloth then due to this way he was told this saying. The saying of Khaja Sahib is due to the wideness of the circle of the saintliness. Other wise there is no possible for the explanation of the holiness of the heart of the pious persons. And he used to say that “ It is to reach secret of the unity soon but it is not possible to reach secret of the mysticism.” And he used to say that “If there will prick of a thorn in the foot of the darwesh then he should able to inform the place of the thorn from where it has come.?”

It is said about our Khaja Sahib that “ His heart is having a heavy weight.”Khaja Sahib said he should regret him as he was engaged fully in hearing the conversation of Allah at the time of his conveying of his salutation. So the engagement of conversation of Allah which did not enable him from the salutation of the mankind.” And he used to say Allah like the persons who will do work of labour and efforts.From this, its meaning is that to efforts for the willingness of Allah. And it is not endeavour and work of labour of the world. And he used to say that one who surrender completely

himself to Allah and then ask other than Allah is infidelity. This infidelity of the general persons is for pardonable but for special persons it not pardonable. And he used to say that the person of trust should not think himself as a person of trust but he should hide his trust in the efforts. And he used to say that Allah was created me for the destruction of the world but the people ask him for the construction of the world.

Why I did not proceed freely to go my original world

Where I will be from and where there is the grief of rain and drain pipe On the stone construction of a house with a handful of the earth and Whether you have heard that who will eat grain, which comes under the spell of the trap.?"

And he used to say "If there will be this existence which will be worst of any another worst existence then Allah will keep it there with the treasure of indigence. The category of people of the kings will keep the treasures in the abandon places"

and he used to say that holy person used to bear the weight of the persons so that their manners will become good. So that they get the heart of any one. For the reason that there is no heart on which there is not available kind favour of Allah. Whether such person of heart will know or not know. One who will get such heart then there will be favour of the look of Allah reach to him.”

“The seeker of aims will spread table cloth for enemy for 100 times. If possible there that the friend will come to the table cloth. And he said “If we look defects and bad deeds of the friend then we will live without a friend. Because there is no such person is there who do not have mean quality in him.”

“ All things which get from the river
will not be pearls Even one skill
who ever have then it should be
complete.”

He used to say that “ There is required friends to bear the weight of this way.” The holy persons have said that “ In the religion have many friends.” With Khaja Abdul Khaliq somebody has asked: “ From which thing there is movement in the water.” He said “ With help of the friend. In Hadith, it is mentioned that till acceptance of faith by Hadrat Umar Bin Qattab (R.A.) there was no

shouting of Azan prayer call openly. “ First there is required friend then proceed on the way.” Which is required necessary in this way. And he used to say that “ One who will like himself actually he is not liking him. And who will not like himself actually he is linking him.” And he used to say “ First to become like a candle and keep yourself in the darkness. And do not opt such quality. So Allah says to his prophet “ Do not open your hands, then open completely and face blame and sit like a loser.” Even though his sacrifice and selflessness which belong to a higher level. And he used to say that “ Who ever had kept shoes before us then we will intercession for him.” It is reported that one day one mad person reciting this couplet as follows.

“ Everybody loves holy persons but the love of the bad persons is like as an act of winning.”

Khaja Sahib said “ We have learned a lesson from this couplet and have instructed darwesh persons to remember this couplet. From our Khaja Sahib, some person has requested that such and such person is ill and his attention of heart is no

more.” And he used to say that “ We have preferred disrespect in this way. But Allah has given respect due to the favour of kindness.” And respect belongs to Allah and his prophet and the persons of faith.”

And he used to say that “ It is much difficult to continue of the work of proud persons in this way.”

“ Even though there is no limit of your veils. But no such of the veil will be equal to the proud.”

“ Some body was imputed proud with our Khaja Sahib. And he said his proud is from the side of the greatness of Allah.”

“The proud which is present in our head. And which is there due to your sake and which you have blown on him.”

And he used to say that “ Darwesh persons should disclose the secret of the condition.” The learned person of mystic said “To say such condition which is not found in him. So, for this reason, Allah will not give him the status of that condition. For such persons should think for this matter.”

He used to say that “ Any one who will run then he can not find the wild cow. But it was found the wild cow by that person who ran and there is meaning in this that “In this way, there is required

always endeavours.” Oh, the name sake lover busy in the endeavour of the demand. With today’s demand also engage for every demand of the tomorrow. If you will not find him in grief then you can find in the happiness. In the condition of amazement to search it as per rule at every place. And he used to say “ Due to the condition of habit some time mystic person should leave supererogatory prayers. So that he may develop a habit of it. It means in the worship in which there will be less endeavour then there will be less reward for it. Those who copy of Salik (mystic) persons then they should see through the eyes of the head that those who leave Sunnah Mukkadah (Sunnah Mu'akkadah refers to any voluntary act of worship (such as the Eid prayer, or the two Rakat after the Maghrib prayer) which the Prophet peace be upon him continuously performed and almost never abandoned. These are not obligatory, but a person who abandons them is considered blameworthy.) due to the fashion. He used to say that “ Due to the prayer of the prophet’s blessing be mutilation of the faces of the manifestation of

this nation which has been abandoned. But the mutilation of the spiritual faces are still remaining
 ”

“ The defacement of the face of manifestation of this nation which has been abandoned. But disfigurement of hearts are still remaining”

And he used to say that “ Allah will inform the secret matters to holy persons. But without permission, they will not disclose it. It is said “ One who has then he will wear it. And those who do not have will loud and cry and it is the practice of pious persons to hide the secret matters.”

“ Do not disclose the secret matters because which will cause of the blood shed on the earth.”

And he used to say that “ Which we will disclose the apprehension, deeds, and condition of the people and which is not our work and which will be shown to us by either by revelation or which will be come to our reach by some other source. And he used to say that “What is darwesh?” It looks colourless by outside appearance and from inside form, there will be at no war.”

“ Until we will live in this rag dress then we will not be angry with anybody or make any person grief.” And he used to say that “ I have asked one holy person of the religion what is darwesh.”? And he said “ Afflicted respectable person .” and he

said me that “ You should know that “ The work will be done by him but he will strikes the sword on your head.” And he used to say that “ Darwesh should be in toleration and endurance like that of the large drum as such if there will be many strikes on it and then there should not be created sound of opposition from it.”

He used to say that “Darwesh people are like the people of the cash. And not transfer to the future and they work on a cash basis. To see the grace of the face of the friend by eyes of the innermost. Oh, elegant person, why you are postponing today’s work for tomorrow.? And Sufi is the son of the time. In it, there is an indication of his quality.”

“ The wise person will be upset with such person one who you will postpone today's work for tomorrow.”

And he used to say that “ Sheikh Abul Hasan Qarqani said “ The way from Allah to the person is entirely felicity. And the way from the person to Allah is very much into misleading.”

And he used to say that “In the affairs correction of the intention which is necessary. Because the relation of the intention belongs to the world of invisible and not from the world of acquiring. Have you not seen that holy person of religion did not perform the funeral prayer of Hadrat Hasan of Basra. And he said, “ Now he did not find his intention.” And it is said by Hadrat Abdullah Tastari that “ The intention is a light and from its Arabic alphabet Noon its meaning is light. From alphabet Ya, its meaning is “Yad Allah Ala Abdi.” Its meaning is that it is the hand of Allah on the slave.” And from alphabet Ha, its meaning is guidance from Allah. Because the intention is from Allah which is a breeze of the wind of the happiness and favour.” From our Khaja Sahib, some body asked: “With which intention we should study knowledge of the logic.” And he said, “ To distinguish in the between truth and false.” And he used to say that “Those people whose style was suffered due to the bad company then their works were becoming bad. Expect the company of people of prudence then nothing will be correct him. And its example is like red sulfur.”

“Except the company of the intoxicated lover and do not like other. Do not involve in the love of disgraced garlic and every group will pull you toward them. The owl is pulling you towards desert and parrot towards sugar and plants.”

And he used to say that “ In the beginning period he used to think himself as a demanding person in demand and others as students. But at this time we have left us this method. Murshid (Arabic: مرشد) is Arabic for "guide" or "teacher", derived from the root r-sh-d, with the basic meaning of having integrity, being sensible, mature. Particularly in Sufism, it refers to a spiritual guide) with manners is Allah who creates a desire for the demand on this way in the hearts of the people. Then He will send them to us. So to will help him to reach according to his luck. And he used to say that “ Option which is the affirmation of the slave but his felicity is more than of it.” If there will be committed any action against the willingness of Allah. Then by thinking it his option then with regret and sorry he will be engaged to repent before Allah. And if he will get peace of willingness by thinking it as the

option by divine help then he will be used to engage in the thanking giving of Allah.”

And he used to say that “World is a bridge of the reality.” Its meaning is that all manifestations, sayings, the actions of the worships, which are given permission for which the mystic should not pass on that way. Otherwise, he will not reach towards reality. One day one student came out of the school and who has Quran with him. And he conveyed salam to our Khaja Sahib. When he has opened his Quran and he was found this verse “and their dog lay at the entrance with its paws stretched out.” Khaja Sahib said, “ Hope that we will be that.” And he used to say that Sheikh Abu Saeed Abul Khair said that “With the attention to heart visit of some time is better than the visit of always which is without the attention of the heart.” As per the saying of the prophet to Abu Harara that “ Visiting and meeting of the sometimes with which there will be an increase of the love.” Hadrat Abu Huraira was passing from the backside of the women’s quarter and he said that “ He did not have power more than this.” Even Abu Harara from this have expressed perfection of the love but it was better that he would have acted upon the instruction of the prophet.”

And he used to say that “ If Talib (student) find

difficult of work of his master then he should have patience as per his power. And do not be out of his faith. It may be possible that on it there will be known to him its wisdom. Being beginner if he does not have divine power of the patience then it is legal for him that he can ask a question to his spiritual master. It is said that in the condition of the middle for asking the question is not legal.?

It is said about our Khaja Sahib that “Upon performing of the second Hajj pilgrimage when he was reached to Baghdad at that time there was a rush of learned, venerable and other persons and who came to visit him there. Our Khaja Sahib and Sheikh Nooruddin, and Abdul Rahman’s grandson Sheikh Abdul Rahman was sitting on a platform facing each of other there. The persons of Khaja Sahib were sitting at the side of Khaja Sahib. The audience in the meeting were sitting in such silence condition that if they were sitting birds on their heads. In that situation he was engaged in the study of invisible reading and after some time he was raised his head and he was said the secret matter to his friends that “ He was engaged for some time in invisible reading as such Hadrat Baba Samasi came there

and he said to me that there will be a big questioned about of mysticism in this meeting. So he should be careful and reply the question with courage.” After some time one darwesh has questioned him from the last corner of the gathering in which the following matters were found. “ I have not seen such a thing in which I have is not seen , Allah. I have not seen such a thing with which I have not seen Allah. I have not seen such a thing and after it, I have not seen Allah. I have not seen such a thing and before it, I have not seen Allah.” And he asked what is a condition of comparison in this matter.?. Sheikh Nooruddin has requested our Sheikh to reply in this matter. Khaja Sahib was handed his reply to him. And for many time there was a process of questioning and answering was continued between two of them. But Khaja Saheb was replying him with much dignity and piece and which full of intellect and in the short form. And he said, “Difference of the sayings depends upon the conditions.” Due to full of intellect talking all persons in the meeting were delighted and in one tongue all of them praised the matter. All have accepted his righteousness and conversation as a matter of truth. In spite of that there were many persons on the journey, learned persons, polemical speakers were present on that platform. And who have understood his conversation very soon and

well? The learned persons of the mystic way said that "The sign of matter of truth is that from him there will be the satisfaction of heart, soul, and limbs should get satisfaction. And on him, no person will dare to the objection against him but he will be forced to accept him. And he will be free from doubt and suspicions." With our Khaja Sahib, one big leader of Mavar Nahar has asked him "What is the aim of biographies and mysticism." Khaja Saheb said that " There may details of the knowledge of Allah." That holy person has also asked "What is Marafat Tafseli (The detailed knowledge of Allah).? Khaja Sahib said " Which is accepted by true messenger in briefly. And for which it is able to know by drawing up of logic by the way of details particulars of the points. And which is reach to the world by the status of the revelation and become evident?" From our Khaja Sahib, one wise person has asked that " If anger and kindness are super attributes of Allah and then from where it will be known difference in it and if the quality of kindness will be phenomenon then it is the condition of affirmation. And if the quality of anger will become phenomenon then that it is a condition of the negation.?" Khaja Saheb said "There are two meanings of the phenomenon of anger. And one is that from it there will be manifest of godly anger. And its sign is that from the slaves of Allah it is difficult to

oppose it and in any way, it is not possible. And no doubt it is

a perfect quality. The second is that godly anger if will be fall and manifest then it is difficult quality. " From our Khaja Sahib, it was asked what is the difference between Bala (calamity) and Balwi (disturbance).? He said, " That calamity as per connection with beloved is very dear and which is manifested and disturbance is related to the innermost."

From our Khaja Sahib, it was asked that " When there will be taken away condition of the darwesh by Allah then what he should do.?" He said, "If there will be remaining of the last gasp with him and for which there is logic in this matter so that person to ask his condition with Allah with helplessness and humbleness and if the last gasp will not be remaining with him then from this condition he should demand with patience and willingness."

He used to say that " There should be the demand of Allah which is required without demand." So in Hadith of Qudsi, it is said by Allah that "There will be a trail from His side on one who loves him." Its meaning is clear that the lover will demand the beloved. And if the beloved is very dear then in that relation there will be difficulties and dangers on the way of the demand." In Hadit it is mentioned that one person came in the service of the prophet and he said that "He loved

him.” “The prophet has asked him “ Do you ready to accept indigency.”The second person has told that “He loved Allah very much.” The prophet asked him “ Do you ready to accept problems.” He used to say that “In this way, perfection is real demand. So it will make the student uneasy and without comfort.”

“ This demand is key to all your demands. In this way, there is a sinfulness, help, and flag are there.”

From our Khaja Sahib, it was asked that “All darwesh by leaving themselves why they ask for you any portion and why they the demand of forgiveness??. He said that “ From this, they want purity of their existence as well as for other persons.” When our Khaja Saheb was asked that “What darwesh persons did want to say in the Karamats.(miracles)?.” He said “. In La ilaha, ilaha means denial of self and illallah (there is no deity but Allah) means annihilation in His Essence. And by Muhammad-ar-Rasul-Allah (Muhammad ﷺ is the Messenger of Allah) means adherence to Sunnah and custom of the Prophet ﷺ. The object of dhikr (remembrance) is to have access to the reality of kalima Tawhid I,e., to negate all

"otherness" except God. He also said it is easy to understand sirr-e-tawhid (the secret of Oneness) but it is difficult to attain secret of His gnosis (marifat). What is Karamat.? The people of Karamat are all belongs to beloved persons. And mystic persons are kept away for looking at them. Our Khaja Sahib was asked "The prudence and identification of the people of Allah are for thoughts of people, condition, and deeds and from where from it.? He said " It is from the light of insight which was granted by Allah to them as an honour. So in the Sahih Hadith, it is mentioned: " You are afraid of the wisdom of Momen (faithful) because he will look from the light of Allah." From our Khaja Sahib, the people have demanded miracles. And he said that" Our miracles which are manifested that even after doing so many sins we are able to walk and move on the earth." And he said, " To disclose of the condition by the spiritual master is a miracle of the disciple." It is said that From Sheikh Abul Khair miracles have been demanded. And he said "One day we were present in the service of Sheikh Abul Abbas Qassab and the people have been demanded miracles from him. He said "He is the person who sacrifices sheep and goats. Why such large number of people are falling upon him."

It was asked by Sheikh Abul Saeed Abul Khair which verse should be recited before his funeral

procession. He said to recite this couplet which is as follows.

“ In this world what is the best work than this work that friend has been reached to his friend and supporter has been reached to his supporter.” Our Khaja Saheb has said that “ The reciting of the couplet is a great work.” He said to recite this couplet before his funeral procession and which is as follows.” We are poor who have arrived in your street. For sake of Allah to show some beauty of your face.” From our Khaja Sahib, it was asked about a healthy heart. He said “It believed that your lover is not Muslim. In the religion of love, there is not available infidelity and faith. In the love, heart, wisdom, body, and soul are not available there. And one who is not such then he will not be like such.” With our Khaja Sahib, it was asked that “Some learned persons have said Sufi is not a creature. And what is its explanation.” Khaja Saheb said “Sometimes the condition and quality of a Sufi person is that he will be no present. Then this matter will be applicable. Otherwise, they are creature surely.”

Our Khaja Saheb was asked that “ It is said that by Hadrat Junaid that “To be keep away from educated persons and have the company of Sufi persons.” Then what is the meaning of Qari (reader) and Sufi in this matter?.” He said that “ Qari is that person who engages himself in the name and Sufi is such person who engages himself with the nominee.” Khaja Sahib was asked whether Fakir is not in needy of Allah. And which is your saying and what its meaning is.? He said that “ Fakir is not been needy of asking a question with Allah.” Allah knows his condition well without his questioning. As such he said, “ There is no need of my questioning as Allah knows Himself my condition.”

With our, Khaja Sahib was asked that “ When the indigence is completed then which is that is Allah.” What is its meaning.?. He said that “ In it, there is an indication of the existence of the man and his finish is there. And in which his qualities are absorbed completely.”

“When you were not then who was there.? Only Allah was there. When you will not there then who will be there.? Oh beggar, Allah only be there Allah.”

And he said, “ Mystic will not be recognized when he will be engaged in wailing and request before Allah.” This is an indication of the qualities

of men's existence and life."

" In your existence, if you do not move to the upper side and down side then in absolute non-existence you will not move completely without feathers." To remove this veil because behind of the veil you will not get way unless you will not enter into the veil.

Fourth Kind

All miracles, occurrences, conditions and its indications.

The miracles of Khaja Sahib has been seen when his sea of saintliness was in the waves.

Khaja Ala Haq has reported having said that “When our Khaja Sahib was in Bukhara and Maulana Arif was went away from there to Khawarzam. And who was a close friend of Khaja Sahib. At that time Khaja Sahib was talking about qualities of human beings. On that occasion, he said that “By chance Moulana Arif reached to Sarai from Khawarzam. And returned back to Khawarzam.” There was a large number of darwesh persons who were present there in the meeting place. They have written details of events and dates. And after some period of time, Moulana Arif was returned back to Bukhara from Kharwarzam. The audience who were present at the meeting has asked him that “Whether you have proceeded towards Sarai.?.” Moulana Arif has told him all story to them. And which was the same and exactly as per the saying of Khaja Sahib? The audience was surprised that Khaja Sahib has observed Moulana Arif’s going, coming and returning back from there and he has known his intention in this matter.

The wise person who was among holy persons of Mavar Naher has reported having said that “ In the youth period there was his connection and love with him which was perfect. Due to the look of his blessing, there was used to creat one condition of the quality in him. He has advised me that I should not forget him. And I should be not do

careless about him at any time. During this period my father proceeded for Hajj Pilgrimage. And who has taken me there along with him? Upon reaching Herat, we were studying the condition of that region. I have ignored the advice which was given by Khaja Sahib. When we have reached to Isphan and there was one pious person who was residing in some place there. The people want to become close to him. The people have watched, many signs of that pious person's saintliness there. My father has requested the pious person that to have one look upon me. But I was too much afraid of the quality of modesty of Khaja Saheb. Upon this, the period of more than one year was passed away that Khaja Saheb came back from Hajj Pilgrimage. At the time of visiting of Khaja Sahib I was afraid very much in this matter as such in the story of the city of Herat and city of Isphan there were committed mistakes by me. Khaja Sahib said "Do not be afraid as such that work belongs to us. You are my son. Among our sons, there is no authority to put to one's own use by anybody." Then he said "When you have reached to Herat you have forget us. "To forgetfulness is not a condition of the friends."

It has reported by one wise person and who has said that “ When there was a determination of the journey to Iraq was confirmed then at that time he got the company of the darwesh persons and Khaja Baha Al Haq was with me during my journey. We have heard that in this region there is one pious person and whose name is Amir Mahmood Qasar Mughani is there and who is a lover of Khaja Sahib. In the company of those darwesh persons, we have gone to meet him there. During our visit, we have asked him the reason of his attachment with Khaja Sahib. He said that “ One night due to kindness and favour of Allah in the dream he was seen the prophet and who sits in a fine cleaned place. And Allah knows well. Or from holy persons, in that meeting one pious person of most graceful light was sitting there. I have asked with the prophet or with that pious person with full helplessness requested that “He did not have the excellence of his company. And he did not have to get a blessing from your time. And I was away from your felicity. So what will be the course of action is there.?” The prophet or that pious person said to me that “If you want my goodness and blessing then do obedience to that pious person.” And he was said the name of Khaja Saheb. Even though before that I have not seen him in any form. When I was wake up then I have written about face and qualities of Hadrat Khaja

Saheb and which I have written the details of his face and attributes on the back side of the book and I have also written the date of that day. After passing of some years when I was sitting in one shop of a cloth merchant. At that time suddenly one pious person of light came over there and he sat in the shop there. On his forehead, there were find effects of the horror and majesty. When I have looked at his holy face then I was able to remember that face which I was written on the backside of the book. My condition was changed and I was there in such condition for some time. When I have come back to my original condition then I have requested Hadrat Khaja Saheb to come over to his residence. Khaja Saheb has paid attention to me and for reaching to my house he was proceeding on the way before me. This is the first the miracle which I have observed by Khaja Saheb because he has never seen my house. Upon reaching there he was reached to my special room. When he has entered the room then he has seen my books there in the window which was there on the wall. Among those books, he has collected that special book in which I have written indications of Khaja Saheb seven year ago in the dream. So from this, there, was much devotion of Khaja Sahib was increased and become strong with me for this reason. When I have come back to my original condition then due to his kindness

and favour he

was accepted my request. And he was granted felicity by accepting me as a son. After that wise person whose names was Aburdi told me that “With related of Khaja Sahib, Amir Mahmood and his darwesh person’s perfection, and blessing to which I have been able to have observed of such conditions that which is out limit of the description.”

Hadrat Khaja Ala Haq has reported having said that “Our Khaja Sahib stayed in street of Kalalabad in Bukhara and he was staying at one time at the house of darwesh person along with some persons. At that time Khaja Sahib instructed Moulana Najamuddin Dadrak towards negation. And he said to him that “Hope that he will follow his instruction.” He said him that “Yes, he will follow his instruction.” Hadrat Khaja Sahib said that “If he will give order for doing for such act and such deed whether you will obey.?” He said, “Yes, he will follow his order.” Khaja Sahib said that “If he will give order for theft work do you fulfill it.?” Then he said “No.” He asked him “Why.?” He said “It was work about rights of Allah. And whose favour and kindness there is no limit at all. But doing work of theft it is rights of the human beings.” Khaja Sahib told to Moulana Dadrak “When you will not obey our order then leave our company.” Immediately the condition of seizure prevailed upon him. And there was

difficulty fallen on him and from which he was worried very much. The audience requested very much with Khaja Sahib till such that he was forgiven Moulana Dadrik. After this Khaja Saheb was come out from that house. And in his service, Moulana Dadrik and other darwesh persons were present there.

From there they have proceeded towards street Darwaza Samarqand. And upon reaching there Khaja Saheb has paid attention to one house there. And he said to darwesh persons to have a burglary on one room. Immediately darwesh persons were engaged in that work. Khaja Sahib to said them to bring there is a big bundle of cloth is available in such and such place of the house and bring out side of the house. The darwesh persons have immediately followed his order there. Then Khaja Sahib was sat there along with darwesh persons in the corner of the house. After some time there was heard the barking of the dogs in the house. Khaja Sahib asked some darwesh person to go another side of the house. Where have they found that thieves have been done burglary in the house? After that in the house they have entered and seen the condition there and they said that “ Before us, some clever people have come there and they have taken away all goods

which were available in the house.” Upon seeing this condition they were surprised in this matter. By chance owner of the house was gone to the garden. At the morning time Khaja Sahib has sent the bundle of the cloth to the house owner through by his darwesh persons and he said to them that to inform him that in the night we have passed from the house and when he was able to know condition in this matter then he was taken away the possession of the bundle of cloths with him. After this, he said to Moulana Dadrik that “ In the beginning, if you have accepted this story then there will be many revelations which will be available to you.” There was very much regret by Moulana Dadrik. After this event, there was increased of the love of the one group persons with Khaja Sahib. So there is one Hadith which is mentioned in Sahih Bukhari about the story of Prophet Moosa and Harun as follows. That prophet said “ May Allah bestow mercy on my brother Moosa. If you would have a patient then Allah will send also more blessing to him.”

One darwesh has reported having said about that time “ When our Khaja Sahib was in Maru where he will advise to every darwesh as per his condition to oppose his natural habits there. During this period there was a remembrance to me about my house and family members and I was

afraid to ask permission from him. So that I can proceed to Bukhara city. Here in Maru, I have requested Sheikh Amir Hussain to ask permission from our Sheikh for me. Because somebody has informed me that my brother Shamsuddin died in Bukhara. And my heart was so worried for this matter. During this period Khaja Sahib came out from the mosque and Sheikh Amir Hussain has informed about details of the death of my brother in Bukhara. He has asked him "From where he was heard this news. He did not die and the smell of him is coming. And again he said that his smell is coming from very near." Khaja Sahib and Ameer Hussain still were talking then at that time my brother came there from Bukhara. And he has said salam to Khaja Sahib. Hadrat Khaja Sahib said "Ameer Hussain this is Shamsuddin." The condition of the persons have been changed and this event was well known in the region."

Among the lovers of Khaja Sahib said to him "At one time from the desert of Qechaq one armed forces has been invided on Bukhara. They have killed a large number of the people there. And they captured also a large number of people and made them their prisoners of wars. And among them, my brother was also included. My father was very sad for that son. And he always used to say that" if

you want my pleasure then go out from here for a search of your brother in the desert of the Qechaq." I have very much devotion and love with Khaja Sahib. In all important matters, I used to go in the service of Khaja Sahib and take advises from him. So I have submitted this matter also in the service of Khaja Sahib to take his advise. He told me that " Go immediately and have to get willingness of the father and which is a matter of felicity." Some cash I have presented in the service of Khaja Sahib which he has accepted it and returned back to me and asked to keep it safely and this cash and from which you will have a blessing. During the journey, if you will face any difficulty then you will pay attention towards me. Upon finding his indication I have proceeded on the journey. And upon doing small business then I got a large amount of profit. And very soon I have found my brother in Khawarzam. And we have boarded in the boat along with prisoners and started towards Bukhara. There was large number of persons in the boat. Suddenly contrary wind blowing was started. And there was happened danger of drowning of the boat. The passengers began loud and cry for this reason. In such condition of helplessness, I was heard one voice in my ear that somebody is remembering Khaja Sahib. From this, I have remembered the saying of Sheikh Sahib who told me that wherever you will

face difficulty then pay attention towards me. I have paid attention towards Khaja Sahib. I have seen that very soon Khaja Sahib came over there. I have said salam to him there. Due to his blessing wind was stopped and waves of the river have been also stopped there. After this, we both brothers have been reached to Bukhara. Then very soon I went to meet Khaja Sahib. We have said salam to Khaja Sahib. Khaja Sahib smiled and said “ When you have said salam to me in the boat in good condition. We have replied your salam but you did not hear.” Upon studying of this event there was an increase of devotion and love of Khaja Sahib with us. It has reported having said by Sheikh Abdalla Khujand that “ The reason of attachment with Khaja Sahib was that before getting the company of Khaja Sahib there was created passion in my heart that to adopt this way. For this reason, I was very much in the condition of the restlessness and in the discomfort. There was overwhelmingness of this demand upon me. I have gone out of Khujand and going from somewhere till such that I have reached to Tarmaz. There I have reached the grave of Hakim Tarmazi. In severe worry there was dishonor was done by me to the grave there. The servant of the grave has made his intention to punish me in this matter. But upon knowing my condition then he declared me as

excusable. After that, I have gone into the mosque which

was located at the side of Jegoon and where I have slept there. I have seen in the dream that two old persons of light have been coming there. Among them one person told him that "Do you recognize him.? I am Mohammed Ali Hakim Tarmazi. And another person is Prophet Khizer (A.S.). You do not worry this time. This is not the time of your desire and after 12 years you will get your desire in Bukhara which will be available by source of Hadrat Bahauddin." With this event, there was some consolation to me and I have returned back to Khujand. One day two Turks who were sitting in the mosque of the bazaar and who were talking about the story of this lineage. So there was created my interest in this matter. I have brought immediately food for them there. They said among themselves that this darwesh is in demand and so he should be in the company of Sultanzada Khaja Ishaq. When I asked its full explanation then they told me that "Ishaq Khaja is one place in suburbs of Isjab. Along with them, I have reached in the service of Khaja Ishaq there. He was treated with me with so much love and kindness. He has one smart son with him. In him, there were found effects of acceptance and nobility in him. One day that boy told his, father, that " This poor darwesh may live in your company." Ishaq Khaja began weeping and he said " Oh my son this darwesh is going to become a son of Hadrat Khaja Bahauddin. And

there is no our use upon him.” Then I have come back to Khujand. I was waiting for the manifestation of these two indications. After some time there was passion which was created into me to go Bukhara. And for which I could not able to stop it. Then I have paid my attention towards Khaja Sahib. And upon reaching Bukhara I have gone in the service of Khaja Sahib. A period of 12 years was passed away. Khaja Sahib has said “ Wel come Abdallah Khajandi still three days are remaining for the completion of the period of 12 years.” Due to this indication, there was full of his use upon me so there was an increase of his more love in my heart. The darwesh persons who were surprised for this indication. And they want to ask explanation from me in this matter. I have told them full story. So with this they further surprised. After this Khaja Sahib has paid his kindness and he has accepted my devotion.

It has reported having said by Baba Samarqandi that even though in every time there was a prediction of miracles and positions of Khaja Bahauddin so then there was fondness created in me to meet Khaja Sahib so I have proceeded to Samarqand from Bukhara. At the time when there was created passion of meeting with the Sheikh of time then I have determined that when I will enter into Buhkara then first

I will go and enter into service of Khaja Sahib there. But when we have reached in Bukhara then we have entered into caravan sarai then I without meeting anybody left caravan sarai proceeding for meeting with Khaja Sahib. During that time what I was seeing that a group of persons was going before me on that way. There was came thinking into my heart that perhaps these darwesh persons belongs to the Sheikh of time. So that attribute which has an effect on me so I began walking very fast behind that group of the darwesh persons. On this condition, there came a thought in my heart that when I will reach in the service of Khaja Sahib then he will give me cream of milk in which there will be no share of the other persons with me. In that condition when I walked 2 or 3 steps then a group of all persons stood there. And one person among them who welcomed me there and was asking about the details of the learned persons of Samarqand. When we have reached our destination then very soon Khaja Sahib came out of the house. As per his system of the mystic way all his friends present as well as invisible friends were also in attendance there. This meeting was spiritual, impressive and beautiful. Sometime before of his coming there one bread and milk cream was kept before me. He sat near me and he said: "To eat it and this is your fate that nobody is not sharing it with you." And he told me slowly

that "Do not make sad the heart of pious persons to such extent."

It has reported having said by one darwesh who used to be present with the Sheikh Sahib that " On the festival of sacrificing day he was present at the house of one darwesh person in Bukhara. And he was speaking about the status of knowledge of Allah. And there came thinking into my heart that he should give permission to say congratulation of the festival of sacrificing to the mother of the Sheikh Saheb. And the food may be given to me in the loneliness. And almonds of 3 dirhams... 3 darhms...3 diarhms..... When he came back from Eidgah (Eidgah is a term used in South Asian Islamic culture for the open-air enclosure usually outside the city (or at the outskirts) reserved for Eid Salah, Islamic prayer offered in the morning of Eid al-Fitr and Eid al-Adha. It is usually a public place that isn't used for prayers at other times of the year.) Then he told me at that time to go and say Eid congratulation to his mother. When he was reached near to the house of that darwesh person then he told him to make loneliness in his house. And he was given an indication to me to enter into the house. Khaja Sahib put lots of food before me to eat so for this reason some food was left over by me. After that one

person brought one piece of... and he was asked price of it then that person told him 3 dirhams. The second person presented in tray... and upon asking by Khaja Sahib he told him its price is 3 dirhams. After some time one person came over there he has presented 3 dirhams in cash as a gift in the service of Khaja Saheb. He was indicated towards me and he said “ You have asked me three things on this day and which are mentioned as follows.

Congratulation
to the Eid Food
in the
loneliness The
three things

Then he said to me that “Asking for such things is not good. So for this, we came from that world to this world. For the sake of your work, we have engaged a corner of the heart.

It has reported having said by one darwesh that “When our Khaja Saheb came from journey he came first time to Ma Khan. One wise person said and whose name was Mohammed Harvi who came with him from Baghdad. And he was asked from him for his demand. Khaja Saheb said it depends upon attention. One day there was present a group of darwesh persons. Hadrat Khaja said that “ Time came over for which there was waiting for all students, lovers, grieved persons who are on

this way.” He was asked Moulana Mohammed before him “Be careful you will get some of your shares. ”And when he put him the finger of the witness on his knee.Then his condition was changed. Khaja Saheb brought him back to his previous condition. And he said him “ Be careful time is passing.” Then he has paid attention towards him.Then his condition became same as previous. Then he brought him in his original condition. And he said that “Be careful very well that a little time is left over.” He paid attention towards Khaja Saheb. He has done kindness and favour to him.When in such condition some time was passed away then Khaja Saheb said to Moulana Mohammed that “ What is the time of remembering of Bagh Zaqan.” Upon asking this Moulana Mohammed began weeping and he has torn out his clothes and he was worried very much.

When the condition of Moulana Mohammed’s was improved then the friends asked him “What is the situation of remembering Baghe Zaqan and what is its meaning.? Then what is the reason for your worry in this matter.” Moulana told the story of the garden of Zagan in this manner that “One day I was with my friend of the religion and we were there in the garden of Zagan in Herat. That friend told me

that when ever you will reach in the meeting place of the friend of Allah and if you get happiness due to a blessing of that holy person then at the time he should not forget him there.” Due to attention and kindness at that time there was prevailed upon him strange condition. And at that time I was remembered about the story of the garden of Zagan. So Khaja Saheb said this for this reason. And my unconsciousness was there due to this cause only. So Khaja Saheb was able to know the secret of my heart. I am traveling all over the world but I have not found such holy person. My presumption was that during this time there is no such person like him who is called a person of excellence. ”

It has reported having said by Khaja Baha al Haq that “One day he was present in the service of Khaja Saheb and at that time wether the condition was cloudy. Khaja Saheb asked me “Whether the time of early afternoon prayer was started ?.” I said to him that “The time was not yet started.” Khaja Saheb said to me “To see at the sky.” I have seen without any veil clearly that at the sky angels were engage in performing obligatory prayer in the early afternoon there. Khaja Saheb has said, “The time of early afternoon prayer is started.” I was regretting for my saying. And for a long period of time, there was a weight upon me for this matter.

It is said by one darwesh of Khaja Saheb who asked with Khaja Ala Haq "What is the condition of your heart with you.?" He said that " He did not know in this matter." That darwesh told that with him " The situation of the heart is like the moon of the third day." The persons who were present there reported this matter to Khaja Saheb. He told, "He has said about his condition of the heart." At that time he has called Khaja Ala Haq and treated with him kindly and put his holy foot on his foot and big condition was used upon him. When Khaja Ala Haq came back in his real condition then he was asked his explanation in this matter. He said "He was observed all existing things in him. Khaja Saheb said " The condition of connection of your heart is this and then condition of your heart is such so in such condition how you will have the perception of the condition of your heart.? The pious condition of the heart cannot be described. As such, there is mention in the Hadith that " For me, earth and sky can not give place. But Momen (faithful) person's heart can give me a place. Who can know about the heart."

It is said that Sheikh Shadi Khadyuti along with a group of darwesh persons were going to Qasar Arifan to meet Khaja Saheb. At that time Khaja Saheb was there near at Baghe Mazhar. And Sheikh Ameer Hussain said in his presence that "In his field, somebody was doing work". And at such time darwesh persons of Khadyuti were reached there. Then Khaja Saheb was saying to "Ameer Hussain for this matter whether we are right or you.?" Sheikh Ameer Hussain did not say. When Khaja Saheb has looked at him with horror then he was fallen on the ground. And like target his head was gone into the earth. Till such that his head and neck was gone into the earth. Then he was in such condition that he was unable to take breath there. Then there Khaja Saheb and who was sat there with the support of a tree which was in the nearby area. Sheikh Shadi told one darwesh " You are a beginner so Khaja Saheb accept you so you ask Ameer Hussain from Khaja Saheb. So Khaja Saheb accepted his purport of the request and he was being moved towards Ameer Hussain. By chance two persons who were standing in the cotton field and who were watching this scene were there. And they were also watching Khaja Saheb. During this time Khaja Saheb also saw them so for this reason they were falling down on the earth. When Khaja Saheb reached near Ameer Hussain then he was taken

his foot from the shoe and put his foot on his chest. Ameer Hussain immediately then he came in the condition of movement and he wept very much and regret also very much in this matter. At that time Khaja Saheb told him to come on in the water. And he has indicated him towards reservoir of Baghe Mazhar. That darwesh told that “ Khaja Saheb was given him the order to see and recognize both of those persons. I proceeded towards them. And one among them was Mohammed Zahid and other was Mahmood Dewati. When I said about them then by his kindness he was accepted my request. And he went towards them. He said three times Mohammed and Mohammed Zahid has replied and he was stood there. He was asked with him his condition.” He said “ When we were looking at your side but due to your horror our condition was becoming such when you have come into Baghe Mazhar. Sheikh Ameer Hussain want to go inside of the tank and he was gone inside and dived into it and he was delayed. Then Khaja Saheb said, “To take out your head from the water otherwise your condition will become same as pervious.” He came immediately out from the water. This weak person who has heard this story from the narrator who has said to him. I have asked with Sheikh Ameer Hussain what is the reason for staying in the water for a long time.? He said “At the time of

diving in the water his eyes were open and before
me, earth, sky,

moon, sun, night, day etc were there and there was no veil at all. And every where I was watching light only.”

It has reported having said by one darwesh that “ One day he went in the company of Khaja Saheb.He was going from Qasar Arifan to Bukhara.He was pointed towards a nearby person and he said this is such person who can fly in the sky. He was present in his service for some days. I have remembered Khaja Sahib’s saying about him. When he was sent me towards my region so due to the attempt at the heart of Khaja Sahib there was so much effect was began upon me. One day he was praying in one house and at the time of genuflexion in the prayer there was prevailed strange condition upon me and I have seen myself flying towards to the sky. Till such that I have reached a place for which it is very difficult to describe. Where there was no any sky, earth, sun, moon and stars were not there.”

It is said by one darwesh that “When Khaja Saheb was staying at Qasar Arifan upon praying Eisha night prayer then he was standing at the door of the mosque. And in the same way, all persons were also stood there who have prayed Eisha night prayer along with him in the mosque. There was a season of spring and at that time Khaja Saheb by indicating towards me he said to

go Bukhara and bring lime juice from there. I have left immediately from his presence and I have proceeded from there towards Bukhara. During those days there was an abundance of wild wolves were there on the way. It was famous and well known that many persons were killed by the wolves. On that way when I have reached to Suleiman bridge then at that time 3 wolves approached towards me to attack me. But they were not becoming successful in this matter as their mouths were closed. When I have reached Bukhara then the people have been performing Eisha night prayer there. I went to the bazaar and said to every shop keeper that there is required lime juice for one holy person. At last after purchasing lime juice I have paid attention towards Qasar Arifan. when I have reached near there then I have seen signs of the rain there. So I have approached soon to the mosque. All night there was heavy rain fall. At the time of the dawn, the villagers came to the mosque for the performing morning prayer there and they thought that I have not fulfilled the instruction of Khaja Saheb. And I did not bring lime juice for him. But when Khaja Saheb was performed morning prayer then at that time I have presented the lime juice in his service. He said, "Whether on the way there was an attack of wolves upon you.?" And I have replied him in positive and said that

they could not do any

harm to me there.” Khaja Saheb said that “ They could not do such harm because their mouths were closed by the order of Allah.” The people of the mosque were talking slowly among themselves. Khaja Saheb asked them “What they are talking.” They said, “ They are facing one difficulty with them.” Khaja Saheb said to ask him.” They said, “ During the night there was heavy rain but his dress is not wet.” I have replied to this that. “When I was reached near this village then at that time there were signs of the rainfall. So I came soon into a mosque.” The people were in the condition of surprise and they said that he was left at the time of the beginning of rainfall after the finish of the Eisha prayer that how this person has covered such a long distance way on both sides how he was covered.?” I have told that “Allah has opened the way of felicity upon me. So what is required for me to going and coming in this matter.”

From our one obedient darwesh, it has reported having said that “The reason of attachment of Khaja Saheb with me was that when a large number of darwesh persons who were present in Bukhara visited Khaja Saheb upon his illness when he was staying at Baghe Mazhar. During such his illness also he was given excellence of admittance at his court and pleased them. He was met with cheerfulness with all of

them. In spite of his illness, he went to his liked group of the people. And he brought with him fat-tailed ram. So he also brought one ram on his shoulder. And after that, he was himself engaged in the preparation of the food. It is the reality that due to these good manners of him then his love of him began increasing. He was sent to me in his house to bring necessary cooking pots from there. He said to me to go to his village and inquire about his house there. Sent one small boy in the house there. And bring all these things by putting over on your shoulder. If you will not find any small boy then for this purpose knock the door of the house. When I have reached the village and inquired with one old lady about the house of the sheikh. Then she began saying bad words about him like that “ He is not sheikh and he is pocket snatcher and executor and his house is such and such.” I was very much sad due to sayings of the old lady there. I went to his house and knock the door and taken required things from there and given to the sheikh of time. Khaja Saheb looked at me and he said to me “In the condition you went from there but did not come back in the same condition. So inform its reason.” Due to helplessness, I have told him all details of bad sayings of the old lady there.” Hadrat Sheikh told, “ To go again to my house and bring from there table cloth “.

That time also that old lady told him more bad things about the sheikh of the time. She told me "Why did you call sheikh to him and he is not eligible for remembrance of Allah, ecstasy, and solitude. And due to her sayings, I was very much sad in this matter. As per his instruction, I get a table cloth and was brought and given to the sheikh. He said to me "You seem very sad than the first time." I have told him the reason for my worry." He told, "Out of this garden one dawesh Ameer Hussain is engaged in the agriculture work and call him to see me there." When Ameer Hussain came there then he said: "You go and see such and such old woman and told her you only doing work of executioner and blaming him." If she will refuse then tell her that you with the such and such person had the sinful deed in the fodder house of the animals. When there was its result was appeared. And the people want to regret you. So you have done abortion of pregnancy and buried dead boy in such and such place. After this, he told me "To go behind Ameer Hussain whether he will act fully or not as per his instruction." I went to see the old woman along with Ameer Hussain. As per instruction of Khaja Saheb, Ameer Hussain told her all things. Then she began weeping and regret in this matter and she said persons of Allah know all these things. I did bad but I have done repentance in this matter. Ameer

Hussain told, “ If Allah will not inform him then how Hadrat will inform all such details.” The narrator of this event told that due to the observation of all these events there was more increase of love of the sheikh with me very much.

It has reported having said that our Khaja Saheb was in Qasar Arifan. He was made the stove in his house. He was in need of sickle for him. Upon searching a lot he could not find it. Khaja Saheb said “The sickle is available in the house of Qutubuddin Khadyuti. He was covered iron sickle in the cloth. And he hid it on the upper side of the roof of his treasury. To enter into his treasury and on its roof, it is placed there. To send this sickle through bearer of this letter very soon.” So such sickle was found in that place where Khaja Saheb was pointed out before. Those persons who were present at the time of sending a letter and those persons who was present at the time of bringing of sickle were much surprised in this matter.

It has reported having said by one darwesh that “Once our Khaja Sahib was going on anyway to Bukhara. In those days Khaja Sahib did not know any pious learned persons there. Suddenly on this way, Moulana Husamuddin Khaja Yousuf was coming along with many students. He was the grandson of Hafiz Kabiruddin

Bukhari. When Khaja Sahib saw that group which was engaged seeing some other side and they were going very fast. There was a long distance between them. That pious person only who came out of that group and coming towards Khaja Sahib. That Hadrat who met with Khaja Sahib with much humility and meekness. And he said salam to Khaja Sahib. He also replied to his salam with love and affection. And he said, “ He is first pious learned person who will know about me.” I have remembered saying of Khaja Sahib and upon the period of seven years Khaja Saheb’s relations were established with this pious and learned person.

One darwesh person narrated that before getting excellence of the company of Khaja Saheb I was in Nesaf. Where one person from Tarmaz came there. With the daughter of that person, my love began. One day I found that girl alone in her house. With her, I have talked all kinds of talking. And kissed her and embraced her. After that one darwesh came from Bukhara and due to the blessing of his company my such love was over. With his love for some days, I have come to know that darwesh belongs to Khaja Sahib. And he went away to Bukhara. The fondness of his love which took me towards Bukhara. when I have reached to Bukhara then I met Khaja Sahib there. He paid attention from his side and he said: “ What work

you will do.?" I have said that " I have fond of the company of the darwesh persons." He said what is a link with this with the other.? As such you have kissed lonely Tarmazi girl and embraced her". I told him that " I could not able to know this bad deed." Khaja Sahib said, "That was an illegal and haram (illegitimate) work." I have told him " You were not present at that time than how you could be known about this event.?" He said that " Who knows this has told me." I was surprised and was become his big devotee.

Khaja Sahib's one darwesh said that " From his closed person there was a loss of 25 dinars from him. When Khaja Sahib was informed in this matter then he told him that " Slave girl of the house was stolen." But the slave girl told that she was hiding at a such and such place in the earth. Khaja Sahib told that "Those were 3 dinars and not 25 dinars." The people were surprised upon hearing this matter by Khaja Sahib. But upon investigation, it was found that there was really 3 dinars were buried in the earth there.

One darwesh said that Khaja Sahib was there in the suburbs of Bukhara and in his company, there was a group of darwesh persons. By chance, there was winter

season. There was not available anything nearby. Then at that time, there was feeling of hungry with the darwesh persons. Khaja Sahib said "To go such and such village. And there is such and such kind of the garden is there and in its tank, there is little water in it and there is big fish in it . So go and bring that fish so that there will be an arrangement of food for the darwesh persons. One darwesh went there and searched such kind of the garden there. In the tank, there was little water was there and from it, he was caught big fish and brought it in the service of Khaja Saheb and with this meal, the condition of the darwesh persons became well.

It is said by one darwesh that during the journey of Khaja Saheb along with his darwesh persons ration was over there. The friends have asked food from Khaja Saheb. He asked, "What they need.?" The friends have said they are in need of Biryani (riced cooked in soup). There was a large block of stone was therein nearby area. Khaja Sahib was asked them to go there. And where they went and they found there one rider with a tray of ready food there. In which Biryani, roasted mutton, vegetable, vinegar, bread, and salt was there in it. The friends have been eaten to full of their stomach.

That during the period when the army from

Qichaq desert which was lay siege of Bukhara from all sides. And due to this, the people of Islam were suffered heavy losses. In that condition, one Turkey slave was run towards the army camp. I was in sad condition because besiege ruler will arrest me on the charge of crime and for the act of spying work I have sent my slave towards the army camp. When I have explained all these details then Khaja Sahib said that “ Do not worry about this matter and I am responsible for the rulers of these forts. In the same, you do worry about your slave and who will be returned back to you”. So it was happened as per saying of Khaja Sahib. The rulers of the fort did not declare crime against me about running of the slave person. One day I have the request about my slave then he told me that “It is not a situation of all such requests as such there is the weight of requests of the other persons on him.”

“If the king is bad then do not be angry with him. As with persons of reality, it is sin of the darwesh persons. If your slave will not be returned back then we will make up side down the area of Sarai .”

The narrator of this event said that “ Due to the blessing of his attention that slave was returned back. He said that “The people have taken him from Sarai. And from where I have come back from there.”When this weak person was asked then he has also said me the same thing.

From many darwesh persons of Khaja Saheb, it is said that “ He was with one true darwesh in the desert. For some work, “We have taken with our axes there.Upon prevailing one condition we have left our axes there and we have proceeded toward the desert. We were engaged in all kinds of discussion there. So we were discussing our servitude and destruction.” He said that “Where there is the end of destruction.?” I said “If it is asked darwesh to die then he should die instantly.” During this period one quality has appeared upon me. I have paid attention to Zahid and said to him “Die.” He was fallen down and his soul left out from his body. For some period of time he was left on the earth as such that his back was on the earth and mouth was facing the sky and his legs were towards the direction of Qibla. He was in such condition from the time of chait to the time of Zuhar. There was severe heat there as the sun was in the tower of Zodiac. I was worried very much. There was no shade in the nearby area. Upon sitting for some time there then I was stood and went near to Mohammed Zahid. I have

seen him and his color was become black due to heat. I was surprised very much. Suddenly there was revealing came into my mind that to ask him to be alive. I have told him three times "Mohammed be alive." In him, there was created effects of the life. And there was movement in his organs started. And at the same time, he became alive there. I went in the service of Syed Ameer Kalal. And told him all details of this event that I have reached to extent that his sole was left out his body. And I was surprised. Ameer said " Oh son in the condition of a surprise why he did not say to be alive." I have said to him "There was a revelation upon me then I said like that then he came back in his original condition."

It is said by one darwesh that when Khaja Saheb want to send any darwesh somewhere then he used to embrace him as per his method. By chance brother Mohamed Darahanin and who was a great darwesh of Khaja Saheb and for saying him God bye Khaja Saheb was moved behind him by leaving some distance with him. After some time he was fallen down on the earth. And his condition was changed. The soul was left from his body. When I saw the condition of brother Mohammed Darahanin then immediately went in the service of Khaja Saheb. And

told him his story. By paying his kindness he went near to him. And he put his foot on his chest. Then he began moving. And his soul was returned back to his body. He said that “ He was found his soul in the fourth sky. And from where I was arranged for it.”

One right lineage genealogy Syed (descendent of the holy prophet through his daughter Hadrat Fatima) person has reported having said that and who have very much devotion and love with Sheikh Sahib. That when he proceeded on Hajj pilgrimage. Hajj pilgrims sacrificing their animals there. He said that he has one son and he wants to sacrifice him. In his company, those Hajj pilgrims who went there and they have noted down date and time of his saying. Upon reaching Bukhara it was known that his son died on that date at the same time when which was said by him during Hajj pilgrimage.

It is said by Khaja Ala Haq that “In the beginning days of his attachment with Khaja Sahib then at that time Khaja Saheb was staying in the area of Darwaza Kaldabad in Bukhara in the house of one darwesh. By chance that dawesh was stitching cap of Novrozi. These caps which were used to wear by wealthy and ruling class persons. Hadrat Khaja Saheb was a wealthy person and who was wearing such kind of cap on his head.

There darwesh persons were available and they also had desire and fondness to wear such kind of cap on their heads. So all of them have worn such kind of cap on their heads. In that condition, he said that “ When he has wearing cap of the ruling class on his head so then it is must for our use in the government. So inform in which ruling class we could utilize.” There was one darwesh whose name was Bikyar and who belongs to Hadrat Pahalwan Mahmood. And who said about one ruler who was ruling Marwa Nahar Region. He said that “ He will utilize in him.” The people have written down date and time of the saying of Khaja Saheb. One person who was in the meeting who was going to Kabul to see one rich person and who was fled from the ruler of the Mawara Nahar region. He was sent one letter by Bukhari person who was going to Kabul in the presence of the rich person who was fled from Marwa Nahar in which it was written that “ There is this present situation. It is required that for the dealing of 500 dinars to the darwesh persons so you could send by the darwesh who is bearer of this letter.” After some days there came news that ruler of Marwa Nahar was killed. Upon it search it was known that it was the same date which was proclaimed by Khaja Saheb. All persons were surprised and say that Allah gave

such use to his holy persons. In this way this event which was caused to have more faith in him.

He usually used to say on the situation of such events that “ Dear friends, we are not in between them. Allah used to perform all these affairs without our demand by our source and which is done by Himself. But make a rough estimate that this beggar, poor, and helpless person except for mistake and negligence what can be done by him.”

“ The King is strange and who does such dealing with his slave and if he wants then he give him or pull him down.” In spite of that the prophet who was his very close friend and companion. Allah said to him that “When you were throwing then it was not your throwing but it was thrown by Allah.”

From this but make a guess, how he is helpless and the follower of the prophet that what he can do.? So the miracles of darwesh persons which were happened by them in which there is no interference of him. But it is a source to show the way to the students.

It is reported by one darwesh that one-day Khaja Sahib was standing at the bank of the tank which was located by side old Adina mosque. And which is situated towards in the direction Bukhara's Sastaran city's Qibla (direction in

which Muslims turn in prayer).In that situation, one darwesh was met Khaja Saheb there. That dear Darwish was well known among the people for commanding the good and training. A large number of people were his disciple of the mystic way. Khaja Saheb was asked him “ Whether you have really the intention to go Khawarzam as per he was heard.” Who said to him “Yes.” He told him that “ He will not leave him.” That person told him that “Leave this matter as you do not have power with you.” By chance, Moulana Hameeduddin Shasi came over there along with a group of persons. And he met him there. He was explained Moulana about this story and told him that “You be as a witness that he will not leave this darwesh to go Khawarzam.” Moulana said that “He also witnesses in this matter.” After this, that darwesh requested his help and proceeded towards Khawarzam. When he was reached in one place Afshana in suburbs of Bukhara and which was a place of gathering of all caravans. But the way to Khawarzam which was closed down by appointed persons of the king there. So that any person could not go to

Khawarzam. That darwesh was stopped by them there. After this the persons of caravan did plan for going by another way and they have come on the way to Khawarzam. The appointed persons of the king followed them and went behind them. Along with the people of the caravan that darwesh was also suffered very much difficulty there. And they send them back to Bukhara. That darwesh who has requested grandson of Sheikh Saifuddin Barkhazi after spending huge amount he got freedom from the grip of the appointed persons of the king. When Moulana Hameeduddin heard this information then he was surprised a lot and he said that special persons of Allah have such kind power of use with them. After studying of this event by Moulana Hameed's love and devotion with Khaja Saheb was increased very much.

It is said by one darwesh that Khaja Saheb Khaja asked me to go water mill for grinding of 6 Kharwar (1 Kharwar =560 Kilograms) of wheat and it was the date of 21 of the sign of Zodiac. My turn of grinding of flour could not come there. Until such that I stayed there for a period of 6 days. I went back to him and explained him the condition of the situation. It was a time of Asr prayer and wind was become very cold there at that time. On the bank of river Bukhara, there was the effect of freezing of the water was seen. He was told water mill owner "To hand over water

mill to me. Do not care about the start of cold winds. Tell him that during this season of winter work in his water mill will not stop. And water will not be frozen.” And he said “During the time of Sheikh of the world Sheikh Saifuddin Ba Kharzi such event happened like this. He also said that during the winter season water will not be frozen. We also say such that water will not be frozen during the winter season.” After that, I have said the message of the sheikh to the owner of the water mill. He has given me water mill. By the evening time, the cold weather was over. On the sky, clouds were spread. And the wind became pleasant. So, for this reason, there was increased of the devotion and love for the Khaja Saheb by many people and water mill owner.

It is said that once our Khaja Saheb was there in Khadiyut. One darwesh presented some pomegranates in his service. In that meeting darwesh, Mohammed Zahid was also present there. He was distributed pomegranates and asked to him eat. Mohammed told him that “His heart is sad.” This reason in it is that my slave person was run away from his house.” He said him that “ Do not go any side and you live with him for a period of 48 hours of day and night. And on the 3rd day go

to your Revitan village. And there will reach you there news about your slave or slave will come back to your place.” Mohammed Zahid obeyed Khaja Saheb’s instruction. On 3rd day when Mohammed Zahid reached into his house and before his informing of the good news of the slave person to his family members. And at that time slave was entered in his house. Mohammed Zahid and his family members were surprised and asked with him and said that “ Oh slave what was happened to you?.” He said that “From going out of Bukhara I have the intention to go towards Nasif side. Upon walking for some distance from that place there was found some difficulty in my foot so, for this reason, I could not able to walk and I was hearing one invisible call. There was doubt with me that call was coming from Bukhara side and in which it was said to me to return back Revitan.” When I was returned back to Revitan then there was no fastening on my foot. And the call of the sound was stopped there. There was such condition upon me for a period of three days. Then I was able to know that this condition for me is from another side. When I have come back here then came back in your service. He was asked for forgiveness and regretted very much in this matter.” Who ever heard this story then his love and devotion to Khaja Saheb were increased more.

It is said that our Khaja Saheb was in Qasir

Arifan and Sheikh Shadi came from Khadiyut. He was regretting his helplessness. Khaja Saheb said to him “To engage in some business.” He said he can do business with oxes.” He said “For the matter of dealing he did not accept this. For a total number of 48 Dinars, this business can be done. Which are hidden in the hole of the wall in Khadiyut? And with smoke, that wall became black there. On which a long period was passed away.” The condition of Sheikh Shadi was changed because at the time of the hiding dinar in the wall nobody was not there to get to know the information in this matter. He went away soon to Khadiyut. And he was presented 48 of Dinars in service of Khaja Saheb. He has returned back one Dinar to him and by saying that it is illegal. At that time while indicating towards Sheikh Shadi he said that “From 47 Dinars purchase one ox and from one ox start agriculture work. And profits from it which should be spent in the service of the salves of Allah.” After this when Sheikh Shadi was said about one Dinar then he told that before he was becoming a devotee of Khaja Saheb he was won one Dinar in gambling.

It is said that once our Khaja Saheb was in Karimina then he has stayed in the house of Sheikh Qusro and who was his darwesh. It was evening time. As such the

people of respectable persons of this area were with him there in his service. When eating the food was over then it was found that he was indicating towards Sheikh Qusro said to him see "Who is there on the door of the house.?" When dear darwesh came out of the house and he saw one person whose name Yousuf was there and in his hand a tray of guavas was there with him and he said that he came there to give a tray of guavas to Khaja Sahib. When he was reached in presence of Khaja Saheb, Yousuf said to salam to him. Regarding the legality of guavas, he was investigated very much. Yousuf told him that "He was purchased guavas from the such and such person." He was indicated Qusro to put guavas in the open place. And with his holy hand, he was checking very much. And from it, he has returned back one guava to Yousuf. And he said to distribute remaining guavas among the persons who were present at the meeting. But nobody should eat guava that selected by him. Then he was paid attention towards Yousuf and said to him that "Due to some reason there was matter came into his heart to check guavas. We have checked guavas very much and he has sorted out the guava from among them and declared it as not useful to us. You should tell truly in this matter." Yousuf said that "The people were said it has happened that in Karimina one perfect holy person arrived

there. So there was my intention to try to check you. And so I put one marked one guava beneath of the purchased guavas in the tray. You have asked me to recognize well that guava. Exactly it is that guava.” He was advised Yousuf “ Do not check the persons of Allah. If I will not give you that guava then there will be a loss of you. And you will be very much away from us. What is there need to the trial of Darwesh of the religion of Prophet Mohammed (peace be upon him).” Yousuf repented and inclination with the Sheikh. With this, there was increased much more of their love of the Khaja Saheb with them.

It is said that when Hadrat Khaja was staying in Khadiyut then he was given me instruction to bring some firewood to his house in Qasar Arifan. He was left Khadiyut and went to some other place. As per his instruction, I have got some firewood of liquorice and then I come to know that this firewood will be available with much difficulty. Upon coming to know of this then I have added some fire wood of thorns along with wood of liquorice and taken the wood to his house in Qasar Arifan. After three days Khaja Saheb came over there and he asked me “Whether you have supplied fire wood to his house.” I have replied in affirmative. Then he said that “ If you say about fire wood then I will say in this matter that

you have collected some wood of the liquorice tree and by your thinking, you have added with it the wood of thorns with it.”

It is said by Qarshi darwesh that in those days Khaja Saheb was staying in Qarshi. One time he said there that “ In Khadiyut in the region of Bukhara one of his darwesh whose name Shadi is living there. He will come to Qarshi from Bukhara after 3 days. One time he did negligence to take fire wood to our house in Qasar Arifan.” The Qarshi darwesh said that “He was waiting for him for 3 days there. After 3 days Shadi Khaduti was reached to Qarshi. Be he did not allow him to come into his company. In this way after some days I went into service of Khaja Saheb and have requested to forgive him, as a matter of fact, I was a beginner.” He was forgiven him due to his kindness. I (darwesh of Qarshi) in loneliness was asked with Shadi Khaduati “The reason for his going to Qarshi from Bukhara.” He said that “ For the supply of firewood to his house and there was negligence by me. I due to be forced and thought on that day it is necessary for me to present in his service. After that in three days time, I have reached here.”

It is said by Hadrat Ala Haq that “ Once our Khaja Saheb went to Qarshi. He was kept one

darwesh for the service of his house in Qasar Arifan. One day during his stay there in Qarshi he was told in the gathering of all people that the servant darwesh was taking firewood to our house. There is came thought in his heart that if he would have present there then his service will be fitting the occasion. Due to this, he was taken firewood to the house dis-heartedly. In our house when the persons have seen his dis-heartedly then they have not accepted his firewood there. Even though he was requested very much in this matter but there was no benefit at all to him. Due to this reason, his heart became distressed and so he will come to Qarshi from Bukhara within 3 days time. The persons in whose presence this event was said by Khaja Saheb so they were waiting for that darwesh persons there. After 3 days he was reached to Qarshi from Bukhara. When the people have asked the reality then he was saying the same thing which was already explained by Khaja Saheb there. All persons devotion was increased more due to their condition of surprise.

It has reported having said by Hadrat Ala Haq and he said that "One-day Khaja Saheb was there in one room of darwesh persons along with other darwesh persons. Among them, some persons went out side of the room as per indication of

Khaja Saheb for bringing utensils of tiffin. Then they were divided among two groups. One group went towards Sarafa Bazaar and they have seen Khaja Saheb was there. They thought that he also came out side of the room. The other group went towards crossroads. And they have seen Khaja Saheb was there and they thought he also came outside of the room. These darwesh persons were worried that where they should search Khaja Saheb.? During this time one darwesh of Khaja Saheb came to see them and he said that “Khaja Saheb is asking why those darwesh persons have delayed.?” Those darwesh persons have told him the story which was seen by them there. Then that darwesh told them that “ He was in the room and I and owner of the room and I was in the service of him. He was sent me from there to take all of you.” Darwesh person came in the service of Khaja Saheb in the condition of surprise. When he was asked from them they have told the story to him. Then he laughed. Upon hearing this the owner of the room wept very much. And from this, his love of Khaja Saheb was increased very much.

It has reported having said that “Hadrat Azizan on the evening of the month of Ramadan he was attended in 13 places. He has accepted the invitation to dinner. The narrator said he was present in one table cloth in the service of Khaja Saheb. For about other places when it was asked

then he said that he was seen him there in all other places at the same time.”

It is reported that during the time when Khaja Saheb was in Maru. Darwesh persons were coming to meet him in large numbers there and they were using to pass the desert of the Maru like silk. And everybody was saying his condition by self-evident that “ For meeting with him it is required to run some time by the side and some time by headlong.” The darwesh persons of Khadyuti were also went that journey. When Khaja Saheb was sending darweshes of Khadayut for the journey of Bukhara. Then he used to give them order that be carefully upon reaching Bukhara to engage in the construction of the grape garden of Khaja Alauddin as such carefully so there will be no any kind of the negligence will be left over there. Even though these darwesh people have participated in the construction of the grape garden as per order of the Khaja Saheb but in the performance there was a mistake was done by them. When Khaja Saheb was reached back from Maru to Bukhara then there was heard this invisible call “ Noman of Kofa reached back to Kofa.” Then all of them went into the presence of Khaja Sahib with the promptness and thought it as felicity. When he was looked at

darwesh persons of Khadyuti then he has reminded them their negligence done by them in the construction of the grape garden and he was also shown the mistake in this matter. He was shown them each and every mistake and its place. He said “ The work allotted by the powerful authority and leader’s work should be done with full devotion and should think it as felicity. So all darwesh persons have regretted their mistakes.

It has reported having said that “ Khaja Saheb’s one darwesh Mohammed Turk Kofni who sitting in one shop of another darwesh in the bazaar of Bukhara. His quality of passion was very strong. And he used to say about the high matters. So he said that “ How he is such darwesh who did not see mosquito which was sitting on the tiny branch of a tree in Baghdad from here.” After this Khaja Saheb came over there and he said to him “ Why you required talking such kind of the sayings.? Take care of the religion of Islam and Muslims and be firm on the Islamic law. From such type of talking there is not possible the work to be done.” The persons who were present there were happy very much upon his talking of affection and kindness.

It has reported by Sheikh Shadi Khadyuti and who was said that “ His love with Khaja Saheb was created in his heart when he was busy in the

agriculture work in the field of Khadyuti there. One day he was engaged in the work of the pounding of the grains. Suddenly dear Khaja Saheb on the ox of the light who was passing away from there. When I have seen towards him then he was indicated towards me to reach near him. At that time I had four water melons with me there. So by leaving two big size water melons there, I was collected two small size water melons and I went near Khaja Saheb to give him. Upon seeing water melons he said "You have left two big size water melons there and brought two small size water melons for him." Upon hearing this from that dear person I was surprised in this matter. Suddenly I have brought two big water melons and I have given to Khaja Saheb. He said, "To cut immediately those water melons as that dear persons who wants to eat are coming there."

I was in his company. He said " To extent of this limit of our rights have been proved in between us. We have to go to your house as your lady of the house was prepared Harisa (mashed pottage made of wheat and minced) in the stove. Even though I could not have any information about my house. When I have entered

along with holy foot of the Khaja Saheb into my house then I have found the event as pers information of Khaja Saheb. Due to the happening of this event and for this reason there was increased of the love of Khaja Saheb into my and family members heart for this reason. For always we all of them used to look forward to his company.

It has reported having said by Sheikh Shadi that there was passed some days after happening of this event. There was overwhelming of the love of Khaja Saheb upon us in one night. One day there was a feeling of fondness to meet with Khaja Saheb was there so than myself and my all family members went into prostration and prayed with Allah in the condition of humility to reach us in the holiness of Khaja Saheb. After this Khaja Saheb came over there in the severe cold weather was reached to our house and he said that “ If there will be no right of your service upon me then it was difficult to work. On such place who will disturb the darwesh persons.? There will be such time with darwesh persons in which there will be no place of other persons. I was in Takiya and I was asked that Fakir persons are willing to see me and want to meet with me. Even though I have tried my best that there should be no further delay. So in this severe cold winds, I came here from Qasar Arifan. ”

It has reporting to have said that “In one night darwesh Mohammed Zahid Revati was present in the house of Sheikh Shadi. Until midnight there were engaged in talking with each other. Sheikh Shadi while paying attention towards Sheikh Mohammed Zahid he said that I have sacrificed my old wife upon you. I am giving her divorce so you can marry her. In the same way, Sheikh Mohammed Zahid said I have sacrificed my old wife upon you. I am giving her divorce so you can marry her. By saying this both of them become unconscious and were become mortal. When there was very much time was passed away then their family members thought that they were dead there. So, for this reason, all were worried about this matter. During this period Khaja Saheb came over there from Qasar Arifan. And then he was brought them in their original condition. He told that “ He was in Qasar Arifan and there was a passion of hazarding life was prevailing upon both of you then he was asked to hold the hands of his salves. So he was reached in the night.”

It has reported having said by Khaja Ala Haq that "One day he was pressing the foot of Khaja Sahib. By chance, in the meeting place, one noble family person who was present there. At that time Khaja Saheb was saying about the status of destruction and during this time he said that "There is use available to holy persons in the status of destruction. That noble family person asked Khaja Saheb how holy persons can have used in the dignity of destruction.?" Hadrat Khaja Saheb has put his foot on his chest. So in me, the condition of a mortal was created. And it was a time of before the evening prayer. And this condition was continued until next day morning. When I have come to the original condition then he said that "I have utilized upon you because this noble family member should have faith on the darwesh persons."

It is said about one such darwesh person who was in the service of Khaja Saheb during his first Hajj pilgrimage when we have reached in Mahina he has stayed in the house of the grand son of Hadrat Khaja Moid. One day he said he has a fondness for the wealth and he was shifted to caravan sarai of Mahina. One darwesh came over there. He said that "This darwesh is among the friends of Allah. But he could not recognize him." When he came to the house then food was offered to him. He was paid attention towards Khaja

Moid and said to him that “ To day in your city one friend of Allah came over there if there is your permission then he can be presented him here.” Khaja Moid said that “ It will be good”. Khaja Saheb was given an indication to call him here there. When eating the food was over then Khaja Moid has started a discussion of issues of the mystic way with him there. Even the darwesh has said him to refer all the issues with Khaja Saheb. But Khaja Saheb did not talk any matter. When discussion between them which was reached at delicate level and shown severity situation then darwesh came out of the house and like a bird he was flown and sat on the high place. He was smiled on his action. He said: “It is easy.” At the time of the evening Asar prayer that darwesh came to see Khaja Saheb. He said to him that “ What work which you have done.?” There is no value of such works with the slaves of Allah. There are such persons of Allah are there if some of the conditions which prevailed upon them if which will be shown then in that case their condition will be changed.” That darwesh said that “In the sea and air he was traveling for 45 years but he could not find such person anywhere in them and there is not find such perfection. He was presented himself 10 times on the mausoleum of the holy prophet on the occasion

of Hajj pilgrimage. I could not get such perfection.” He said for some time if you accept then there will faith that such people are available or not in the world.” He said, “To sit near to him.” He put his finger of the witness on his knee. Then his condition was changed also his color was changed too. And breath was stopped. He was left over there for some time. He was put his finger of the witness on his forehead. Then he has opened his eyes and began moving. He was regretting very much and said that “ He did not do well. For not knowing his perfection he was done such mistake in this matter. May Allah make it possible your service for more than many of these persons.” He was strongly caught edge of his shirt. And he requested him “To give him his goal for the sake of Allah. Since a long time, I was endeavouring in this matter. So for this reason which I have got this.” He said “He got felicity of performing 10 Hajj pilgrimages which are not counted. As such that is not counted because which have been passed away without the friend. Khaja Saheb said to him “ You should have to go Herat.” He was acted as per his instruction and at every place, he has mentioned Khaja Saheb’s miracle. He said to him , “There is no good to stay here.” And immediately he went from there with the purpose of the Hajj pilgrimage.

It has reported having said that “Our Khaja

Saheb came outside of Eidgah on the sacrificing festival day and a large number of the people were going behind him. And Syed Amir Kalas' son Amir Burhan was also going behind him. And at that time due to the look of his felicity and from the condition of spirituality he was much shared. When he has seen the attention of the people toward him then he said silently that "Khaja Saheb's beginning condition and miracles how such they were good at that time. Now at this time, people are disturbing him." I was near Amir Burhan. He was going ahead. When he has said this saying then he was stopped there. Upon reaching Amir Burhan he was caught his edge of the shirt. And he was given some movement for it. The quality of holiness was used in him. There was no power to him to stop there. So he has held him. He was in such condition for some period of time. When he came back in his original condition then he said to him. "To tell whether condition and miracles of the previous time with him or not.?" Amir Burhan regretted very much and he was repented of his saying. And he said that "Now the condition and miracles are more than previous time."

It has reported having said by one darwesh that "Khaja Saheb was going with the aim to know about condition one of the dear darwesh person. The required

darwesh person came from Qarsi and he was staying at Bukhara. In this work, one darwesh who was obedient to Pahalwan Mahmood Bakiar was helping Khaja Saheb. Upon reaching Fatahabad when he was met with that darwesh then after some time then I was able to know that for regarding my condition of innermost he was paying his kind attention. During this period that darwesh of Pahalwan Mahmood who took Dirham from his shoes which were in it and was given to that dear darwesh person for a gesture of meekness. But dear darwesh was found fault for him and he said to him that "You have taken care about the worldly matter but not be concerned on it there was the phrase of the name of the prophet. But you did not think about its disrespect." After this, that dear darwesh looked at me so that there may cause worry for me. He was paid attention to Khaja Saheb that "What is the name of his darwesh person.?" He said, "His name is Amir Hussain who is his friend." That dear darwesh stood and he has embraced me there and he was well behaved with me with manners. He has regretted me very much. And his quality of seizure was opened completely for him and he was started talking.

One person came and said salam to him. And he has presented one Dinar in his service and has requested for his help as his donkey was lost. They

people have told me that he will find a solution to this problem. That dear darwesh said to him to take this case to Khaja Saheb. After this Khaja Saheb became silent for some time. And he said to the owner of the donkey that at the side Qibla of Fatehabad and at the such and such place your donkey is present there. Upon following of his direction he was found his donkey and upon returned back from there he told all details so persons present at the meeting were surprised.

It has reported having said by one darwesh upon the above defeat that dear darwesh went out side along with his other darwesh persons and obedient persons. Our Khaja Saheb stayed in the house. That darwesh person's remaining followers were present in service of Khaja Saheb. Among one of them wants to engage in the innermost with anyone of the darwesh person of Khaja Saheb there. So that darwesh paid attention toward Khaja Saheb. So for this reason the quality of magnificence was created in Khaja Saheb. He was looked at that darwesh and his condition was changed and like the tree of musk he began shaking and his shape and colour has become bad and for this condition, the dear person was informed in this matter. He came there immediately. He was asked details from darwesh persons of Khaja Saheb. They said him to search for a person of the

incident. Upon asking him he said that he was done such misbehavior. That dear person told Khaja Saheb that “ He has done a bad thing. Due to no information such act was done by him. So forgive him for the difficulty of the branch and stem there will be the effect upon the tree.” Due to the regret of a dear person, Khaja Saheb forgiven him. In this way, he came in his original condition. The persons who were present in the house were surprised and were more happy in this matter.

That darwesh has reported having said that “Khaja Sahib was there with the dear person at the bank of the river and which was flowing at the opposite direction of the tomb of Sheikh Saifuddin Bakharzi. There were discussions about the conditions of that group of persons among themselves. During the discussion the event of fish was discussed which was happened in between Sheikh Saifuddin Barkharzi and Sheikh Hasan Balgari. That dear person said that “Such kind of use can have by holy persons of Allah. But who will do such kind of use during this period.?” He said “There are such holy persons of Allah if they indicate river then its water will be flow towards upper side. Then it will start flowing instantly.” He was said this than water began flowing towards the upper side. Then he said he did not want this so water began flowing on it's in his own way. Many people have watched this scene and they

appreciated the complete saintliness of the Khaja Sahib.

It is narrated that one day our Khaja Sahib was sitting at the door of the mosque of Qasar Arifan and darwesh persons from all other places came over there. There was very much rush. From Tankan one darwesh came over there upon knowing of the holy foot of Khaja Sahib there. He was not paid any attention to him. And he said to him that “ Due to him there was hurt to the people of Ma Khan and without my permission, you came from there to Bukhara. He has seen him with horror and then his condition began changing. He became unconscious and in that condition, he could not able to take breathing. For some time he was in such condition. Due to fear nobody could not able to do anything in this matter. At that time one darwesh want to request with him. Khaja sahib told him that “ You are not kind than me so you should silent on this matter. This condition was there with him for long period of time and darwesh persons made a soup and eaten it there. At last darwesh persons went to meet his father and said to him that “ Except you, no body could not recommend that darwesh person.” He said “ He also afraid of him and with fear him he went to meet and he said that “ The hearts of the darwesh people

are afraid of the sin of the darwesh person.” Khaja Sahib said that “ Until he will not go to Ma Khan and he will not regret with the people there so that there will be the recovery of their losses till such he will not come to see him.” He touched him with his foot and said to him that “ Be stood” then he became conscious and all darwesh persons who were present there were surprised very much and as they have not seen such his condition before.

It has narrated by one darwesh that “ One day our Khaja Sahib was doing sight seeing in Qasar Arifan. I was also in his service at that time. Near at that place, there was one butcher who was carrying timber wood to his house on his shoulder which is used in the building construction of his house. He was requested his help in this matter. The house of the butcher was there at some distance from that place. He wants to keep one end of the timber wood on his shoulder but upon my request, he left it for me. But due to the heavy weight, he was helped me. He told me silently that “ Poor butcher with this timber wood will not construct the good building. So he will not be in need of the house and he will be not in need of the employment for himself.”

On the next day I have seen that butcher who was become mad and while tearing his clothes he was wandering in the desert in the bad condition.

For some period he was in such condition than after that, he vanished away from the look of the people.

From the same darwesh, it has narrated that "One day he was in one garden now in which Khaja Sahib's mausoleum is located there. At that time Sheikh Shadi was in service. That mad butcher came over and he said salam to him. And with peace and dignity, he was standing with humility and he was thanked for his kindness." And he said, "Due to his blessing he was able to be free from all relations." He went to his house and asked him to come and see him after Asar evening prayer. Here there was a discussion between the butcher and Sheikh Shadi was started on any matter and both of them became angry. That butcher flew like the bird and covered some way and he was sat on the wall. I have communicated Khaja Sahib's instruction to him that he should present with us after Asar (evening) prayer. He said that "Your indication was about performing Asar obligatory prayer." He got down from the wall and performed Asar prayer. When we have proceeded towards his house then Khaja Sahib's came before us for some distance

of some feet. And he said “ What was happened, Ameer Hussain? Tell soon.” I have told the story from beginning to end in his service. Khaja Sahib was looked at Sheikh Shadi with anger and his condition was changed and he was fallen down on the earth and complete changes were appeared in him. That butcher was surprised upon seeing those changes. He was regretted very much in the service of Khaja Sahib and asked him “ What is this event.?” Khaja Sahib said that “ It was happened due to him only. It depends on you to correct him.” The butcher said that “ What he is doing.” Khaja Sahib that “ He was made an argument with you so for this reason you were dishearted. Until you will not be in agreeable condition with him then he could not come back in his original condition.” The butcher said that “He is in agreeable condition with him.” Then Khaja Sahib said to him that “ To lift his head from the earth.” Butcher followed Khaja Sahib’s instruction and Sheikh Shadi’s eyes were opened. And he has started movements. That butcher darwesh with humility has requested Khaja Sahib to forgive Sheikh Shadi. Due to his higher look, the condition of butcher darwesh was improved much and he became a real holy person of Allah.

It is said by one darwesh of Khaja Sahib that “Before following him and holding his edge of the shirt he would have much affection and love of

Khaja Sahib. During this period I have obtained opinions of the learned persons of Bukhara. I have undertaken a journey to go my native place. In my visit, I have got excellence of meeting of Khaja Sahib. I have shown much helpless and meekness there with him.” Then he said that “ With what intention you have come there to see him.” I said that “ There is my of aim so I would like his service.” He said, “What is the reason.” I replied that “ You are a popular holy person.” He said “There is required good argument than this. This may be a Satanic movement.” I said that “There is Sahih Hadit in which it revealed that when Allah wants to keep any person as His friend then He will put his friendship in the hearts of the persons.” Khaja Sahib smiled and he said that “ He is a disciple of the Hadrat Azizan.” Due to this saying of Hadrat Khaja Sahib, my condition was changed. There is a reason for that before one month of his meeting I was asked in the dream to become a disciple of Azizan. But I forgot that dream. Upon saying this by Khaja Sahib I was able to remember that saying. After this, I have requested with Khaja Sahib to pay his attention toward him continuously. Then he said that “ With Azizan one humble person has such requested in his service. Then he told him

that “ In his heart, there is no space for another person there. You left with me such thing by seeing it I can remember you.” Khaja Sahib said that “ But you did not leave with us any thing. He was given his cap to me and he was instructed me that “ It is kind of my memorable thing and by seeing it I will be remembered to him and you will get comfort.” And he said “ It is given warning to you that you get Hadrat Tajuddin Dast Kolki as such he is a holy person of Allah. There came idea in my heart that I should go to Balakh. And from this way, I can go toward my native place. Where there is Balakh and where is Dasth Kolak. When I come out of Bukhara then there was required some sudden work and for which I should have to go to Dast Kolak from Bukhara. So after a period of 10 ten months, I could remember the indication of Khaja Sahib. So there was a surprise for me and for this reason I have run fast for the aim of the company of Hadrat Tajuddin there. For this reason, there was an increase of love of Khaja Sahib with me. And after that for some another reason, I went to Bukhara. There I have gone in the service of Khaja Sahib. I have shown my devotion and there was my intention to adopt his company for a long period time. When there was desire with me then to act before it for taking prediction from the Quran I have the open holy book and I found the following verse.

“ Those people have got guidance so you also follow them.” So my desire was turned into aim. Before going into his service I have got one majzboub (one lost in divine meditation) on the way. Who was drawn many lines before him and I was also a devotee of him? I have requested him “Whether to go ” and he said, “Yes you can go.” I have begun counting the lines and if they will be odd numbers then I will act upon my desire and if in the case they will be even numbers then I will not act upon my desire. Then I went in the service of Khaja Sahib. In his company first, he said that “The knowledge is having two kinds. One is oral knowledge which will become an argument for the mankind. And other is knowledge of innermost which causes Nafe, it means which makes unrelated and which will give benefits (Nafe). This knowledge belongs to the prophets of Allah. After this, he said that “ To be sitting with holy persons with true heart and as well as with desire and courage.” So he says that “ With the persons of truth sit with them with the truth. Because they are detectives of the heart. And who will enter into your hearts and they will come out from your courage.” After this, he said today “We will wait for the soul of Azizan whether he will accept or reject.” We have to act as per this.

As such we are appointed and appointed person will be helpless. When the night was passed away and after performing Fajar prayer he said in loneliness that "There will be congratulation that you have been accepted." He said that "We do not accept any person and if accept any person then with delay. We used to work as per personalities and as per the timings" and after this he began saying about his spiritual lineage and said upto Sheikh Yousuf Hamdani. And he said " One day Hadrat Abdul Khaliq Ghajadwani was reading exegesis with his teacher and when he was reached on this verse " You remember your Lord with helplessness and silently. As such he will not like the person who will go beyond the limits." When he had reached upon this then he has asked his teacher "What is meaning of this to remember Lord silently?. If it will be recited by tongue or by moving any part or parts read silently then other people will be able to know and if it is read by heart then Satan will be able to know. As there is mentioned in Hadith. That Satan will move in the veins of the men like blood. It means in both of these two conditions it will not remain secret. Then what is the meaning of the order to read secretly.?" The teacher told that " It is inspired knowledge. If Allah wills any holy person will come to reach him and show him." Hadrat Khaja Abdul Khaliq has paid attention so that from people of

Allah will come to reach him. So one holy person comes to reach to him. And he will teach him the wisdom of numerical (Wuquf Adadi /awareness of number). Our Khaja Sahib said that as far as possible regard of the odd number. This logic is an indication that for which I have used towards acting upon my desire. From this, there was too much increased of my love and devotion with the Khaja Sahib.

From this wise person, it has reported having narrated that when Khaja Sahib has engaged me in the numerical wisdom and I have seen one event that I have fallen down in the deep clear water. When I have reached in the service of Khaja Sahib to ask about the interpretation of this event then he said that “ For acceptance of your worship this argument is enough that due to invocation your heart becomes live. So saying of the saint of that person’s lineage is as follows.

“ Heart, fish, and invocation of Allah are like the water. There is life depend upon the invocation of Wahab (bestower, this is an attribute of God.”)

In the book of Sheikh Najamuddin’s ‘*Mirsad Al-Ebad*’ in which it is mentioned that one darwesh went into the service of Yousuf Sheikh Hamadani and he said that

“He was present in the service of Imam Ghazali who was eating on the table cloth with darwesh persons. For some time there revealed upon him the condition of invisible. After this, he said that “ This time I have seen the prophet who has come over there and he has put one morsel into his mouth.” In the same way, Sheikh Hamadani said that “ These are such thoughts from which the children of mystic way are trained.”

It has reported having said by the same narrator and who said that “ One night he was in such worry condition and he could not found fondness.”

In the morning I went to the service of Khaja Sahib. He said “One day he went in the company of one darwesh person. After some time someone follower of Phalwan Mahmood who came over there. And he took out one Dirham outside of his shoe and was given in the service of that darwesh. That darwesh said to him that “ You have taken care of inferior point of the world. And but you have not seen the logic that the name of Allah and His prophet are engraved on the Dirham. That wise person said that “ He was become sad due to the above saying of Khaja Sahib.” And upon reaching my house I have investigated that there were some papers beneath my foot then I was able to understand that due to those papers I was in the worried condition on the last night.

It is said that one day our Khaja Sahib has put a handkerchief on his shoulder. I came to know that this is the method of cheerful persons. Then immediately Khaja Sahib paid attention toward other person and he said such and such person fought with another person. And I want to settle the dispute in between them and to give this handkerchief to him. But he did not act this as per my own thinking.

That person said that “ One day he had an argument with his wife. And after some time I have settled the matter. When he was reached in the service of Khaja Sahib then he said that “To have better dealing with the women.” I have thought it is about such and such person. He said, “ To pull wives towards us.” Then I thought that there was some small dispute which we have already settled. Khaja sahib said that “As for as possible there should be taken much care of the women.” He said the story of the prophet that “He was held the hairs of the slave girl by himself and

he was helped her to pour down water on her.” All of this was for the showing kindness of the women.

It has reported having narrated that one day I was heard by one darwesh of Khaja Sahib that when he will reach to Nesaf then there he will make discourse there. Regarding the special way of the discourse which I was I thought in my heart it was good that if he would be in Nesaf then he would have been heard his discourses there. After some days when I have reached Qasar Arifan in the service of Khaja Sahib then I was stopped for some time at the gate of the garden in which Khaja Sahib was staying. Then at that time, Khaja Sahib came out from inside and he was paid attention toward to this Fakir person. Then he addressed that “ The Fakir persons who have patience with them then on the day judgment they will be companions of Allah.” And he said Sheikh Jami said there are two kinds of Fakirs.

1.Fakir Ekhtiari
(optional) 2.Fakir
Isztarari
(involuntary)

And among both of them, Fakir Isztarari is better than Fakir of Ekhtiari because it on the option of Allah. And which is not on the option of the slaves. And in this discourse regarding

patience and indigency which was promised by Khaja Sahib to this Fakir.

One day I went to the service of Khaja Sahib. After passing of some time I thought that the blessing of the connection and quality of Khaja Sahib which got from his look which is nothing available to me. There was thought came into my heart that Khaja Sahib was taken back from me. During this time he was said to one darwesh that “What ever which was given by us and it belonged to you. But it is not legal to eat hunting of that dog which is not trained.”

One time Khaja Sahib was angry with me so I could not meet and to go into his service for a period of two weeks. During this period I was very sad and condition of seizure prevailed upon me. As per the verse, the wide of the earth became narrow for me. At last due to the kindness of Allah I was returned back from such condition. For many learned persons and for one soul of the darwesh I made my intercession who was died recently. So there was a desire which was created in my heart to go and present into service of Khaja Sahib. So I have done as such. I have reached in his service and said salam to him. He was met with much

love. And he was said to one darwesh that “We were angry with you and we have taken you out from our heart. But when you were with a holy person, and you have made with the meditation of the soul of fresh darwesh who was died recently and who was an innovator in the religion. Then we have forgiven you in this matter.” After that, the wise person said that “ You are a perfect follower of Sunnah of the prophet so for this reason, you have indicated about of the darwesh who was the innovator in the religion and who was died recently. You have not left any endeavour for my training with affection.”

It has said to have narrated that when the days when the army came from Qanchaq desert to Bukhara and which was sieged Bukhara city and during this period many persons were killed. There was no estimate of a loss of animals and loss of the other things. One darwesh who was a devotee of our Khaja Sahib and whose thin ox who was lying there in a helpless condition. One day Khaja Sahib was passed from there. Then he was given instruction to this Fakir to look after and care him. Then this darwesh said “Until such time I will look after him. I do not know when this calamity and difficulty will be over.?” Khaja Sahib said that “ For more ten days to look after the ox.” That wise person said that “By counting, I have taken care of that ox for ten days. As per blessing of the

order of Khaja Sahib, that calamity was over after ten days from the people of Bukhara. The people of Islamic religion were free from that helpless condition.”

It is said that during that time of difficulty and tribulation then at that time the ruler of Bukhara who was in charge of defense and other related affairs administrator one day he has sent message to the service of Khaja Sahib that “We are totally helpless for the matter of defense so for our help pray in this matter. So that we Muslim will get free from the wickedness of the cruel persons.” Khaja Sahib said “ To night we will put rein in our mouth. And we will pray with Allah for the deliverance of the problem.” At the morning time, Khaja Sahib was given glad tiding that “Within six days this problem will be over from there.” When this good news was given to the ruler of the Bukhara then people became very happy. And it was happened like that those cruel persons have been finished seige of the Bukhara and immediately they ran away from Bukhara. The Muslim persons of Bukhara get relief from this grave problem. One darwesh has said that “In such helpless condition one-day Khaja Sahib said to the people of Bukhara “ Do not put way to the opposite of my way.Because his foot will become impure and so that I

can pray for you so that for its blessing there will be the deliverance of the problem by the kindness of Allah.” On that day in the night time, he said that “ To night is such in which we will put the iron collar in our neck and pray with Allah.” In the morning time, those cruel persons have been finished siege and ran fastly from Bukhara. There was the deliverance of the difficulty to the people of Bukhara.

It is said by one darwesh that before getting the company of Khaja Sahib “He was used to be presence in the company of Syed Amir Kalal. In his recital of loud dhikr, he was used to participating in it some time. During this period I have got established a relation with one woman. I used to perform the character of fair tales in which I used to say while closing my eyes that such and such thing is saying to the souls. And said like such useless things. One day our Khaja Sahib come out side of his house very fast and he was reached to the house of Amir Burhan who was the son of Syed Amir Kalal. I also went to see Khaja Sahib because I want to know the reason of his not participation in dhikr (invocation) in loud voice. Upon reaching the house of the Amir Burhan, Khaja Sahib turns his conversation toward me and he said that “ If you do not have shame with this dear darwesh then you do not have shame with Allah as such you say that soul say such and such thing. Why do not

you say that you are a lover of a such and such woman and have established a relation with her.” Due to Khaja Sahib’s conversation, my condition was changed. I have caught the edge of the shirt of Khaja Sahib immediately and said that “ I have found that thing which he was searching.” When Khaja Sahib has put his hand on my body then I was becoming un-conscious. When I was becoming in the normal then I began living in the company of Khaja Sahib for always. When this story was reached to Syed Amir Kalal then he has complained with our Khaja Sahib and he said that “ You have included my son Amir Burhan and fortunate darwesh among your darwesh persons.” Upon reaching this complaint Khaja Sahib rejected me and Amir Burhan from his company. We seek refuge in Allah and from me, the acts which cause of the anger of Allah began committing. Upon this, a long period of time was passed away. Then I have met Khaja Sahib, and he said “ Oh man of without felicity what is your condition.? We have shown you, Allah. You have again involved in misleading deeds.” I have said him that “You know the reason of fault.” He said to inform all details of his story from beginning to end in the service of Amir Kalal and said him upon making a friend me, you have prohibited. ” So I have done as per his instruction. At that time

there were many persons in his service. Amir Kalal said, “ Where you get your aim go there.” Immediately I went in the service of Khaja Sahib and again got felicity of the guidance.

From the same darwesh, it is said that “ Khaja Sahib used to do the training of Amir Burhan. He went there before him. When there will be meeting with him then he used to spoil of my condition of innermost and make me naked completely. Then there was came idea in my heart to explain my conditions to Khaja Sahib. When I went in the service of Khaja Sahib then he said to me that “ To come there to make a complaint.” I replied him in affirmative. He said to me that “When there will be the attention of Amir Burhan upon you then said that “ I am not, you are only there”. After this when I have reached in service of Amir Burhan and then he decided to pay his attention to me then I said that “ I am not, you are only there.” The indication of you here refers to Khaja Sahib. Then his condition was changed and he became unconscious. After this, he never finds divine help and so he did not utilize me.

It is said that Khaja Sahib about his connection with Amir Kalal he used to say in presence of Amir and in absence of Amir Kalal that “ When from the human egg the bird of the soul of spiritualism of the student and if he will be out with training

from the person of power then except Allah nobody could not know about the flight of that bird. There is a verse that “ Everybody tribe knows the place of drinking water.”

It is said that in the last days of illness of Syed Amir Kalal he was given instruction to all his persons to be obedient to Khaja Sahib. From his friends (persons of Amir Kalal) have questioned him that “Why did Khaja Sahib did not follow you in dhikr in loud voice.?. Syed Amir said that “ His action is better than the action of all other persons. All his condition surely depend upon wisdom.” So the caliphs of Sufi masters said that “ If he will take you out then do not afraid and if you would come out then you have to be afraid.”

“The love is one but there are its different faces which will appear and the squint-eyed people think it as two or four.”Hadrat Abu Baker is on the 7th sky along with the prophet. Even though he will appear in the cave of the Thaur. In this way the author of the book ‘*Mirsad*’ who wrote in his book exegesis ‘*Bahar al-*

Haqaiq' wrote verse " You should say that you bring one book from Allah which will be better than these books so that I should follow such book if you are true."In which it is mentioned the students of truth's correct condition. As such " Allah says correct saying and who will cause to understand the way."

One darwesh said that "Khaja Sahib has sent to me for some work to some place. It was summer season. Returning from there I was sat under the shadow of the tree and while with help of support of the tree I slept there. I was seen Khaja Sahib in the dream who is saying with sticks in his hands is this place of sleeping. stood.? I stood due to horror and seen two wolves were standing at my head side. Upon standing I proceeded toward Qasar Arifan immediately. Upon reaching near there I was seen Khaja Sahib was standing on the way. He said that "Whether at such place that any body will take support for the rest.?"

It is said by caliph of Ameer Kalal, Moulana Arif that on occasion of our visit at the time of illness of Khaja Baha al-Haq we were going to Bukhara. On the way there were other darwesh persons were also with us. During this time one darwesh who negated Khaja Sahib. We were prohibiting him that you do not know him. Regarding connection and misbehavior and bad

belief of holy persons are not correct. But he was continued saying against him. In that condition, wasp came over there and cut his mouth. And for which it was caused him painful and his condition became discomfort. All darwesh persons said him that “You have got punishment for his rudeness.” So he wept very much and did repentance and regret. Due to this temperament of the audience he be delighted.”

This has reported having said by one darwesh that “ In the presence of Khaja Sahib was preparing grilled minces and I have done misconduct and eaten some portion from grilled mince which was stolen by me. When grilled minces were presented in the service of Khaja Sahib then by acting on the Sunnah of the prophet he was given one morsel of the grill mince to each person who cooked grill minces as per his habit but he was not given me morsel. In heart came thought that why did Khaja Sahib did not give me a morsel of grilled mince.? Khaja Sahib paid attention toward me and he said that “ To eat stolen grilled mince and to expect our morsel which is out of the system.”

It is said by one Khadyuti darwesh and who said that “ His ten sons have died. I have requested one time with Khaja Sahib that now I don't have a son with me. To pray Allah for giving one son for me who will live for the longer time.” He said “He will pray for him. We are not hopeless from Allah.” So due to the blessing of his prayer, Allah has given me one son. After some time he became ill so I went in the service of Khaja Sahib. He said, “There should be the exchange of life for the life.” I have taken one lamb in service of Khaja Sahib. That son became healthy and he got longer life. When he was heard this story by that darwesh and in his life time that son was living. As a matter of fact, some period of time was passed away for his birth. In the Persian language word, Farzand is used both for son and daughter.

It has reported having said by the same darwesh that again he went in the service of Khaja Sahib and requested him to pray with Allah for giving him, son. He was accepted my request for giving me, son. Due to his prayer, Allah has given me son. For his shirt, I went in the service of Khaja Sahib. He said to go but he did not send a shirt for him and that boy died. When I went to his service then he told me that you have requested with me for giving a son to you and Allah has accepted my request. Still due to the prayer of darwesh Allah will give you two sons. So be

content with them and perhaps it will happen that their life will be longer. So due to the blessing of prayer, Allah has given me son. After some period he became ill. I went to his service. He told that "He is his son. What is work required for his illness with you? As much as he will become ill then he will be recovered." After that my second son was born and in that period this weak person who was in Khadiyut and was writing these indications of the kindness of Allah. That darwesh present in the meeting place of Khaja Sahib along with his two sons.

It is said by one darwesh that one-time Khaja Sahib was become Imam (leader) and lead in the prayers of Maghrib and Eisha. Regarding the direction of Qibla, he said that to stand at the left direction of arch. But he also supported it. After performing the prayer there came thought in my mind that for all day time he was engaged in the agriculture work and due to this reason he is tired very much. And what he is related to this thing.? When I have slept then I have seen Khaja Sahib in the dream and who have shown me the direction of Kaba in this way that when one person who stands at the left side of the arch then the direction of the arch of mercy will be in its straight. In the morning when I went to mosque and performed

morning prayer in his leadership and then Khaja Sahib addressed me while looking and he said that “This darwesh who lived in his company since long time when I have shown the direction of Kaba in the straight direction then he said he was tired and what these things are helpful to him. So in the night he was engaged and he was shown him the scene of Kaba then he was able to have faith that to face at the left side of arch of the mosque at the time of saying takbir (praise of God) for the announcement of initiation of congregational prayers for the start of the prayer.”

It has narrated by Khaja Mohammed Hafizi Bukhari who said that “Who are of abstinence of the time and who are memorable of the family of Khajagan (masters) that my uncle Moulana Husamuddin Yousuf who was at that time in the garden of Sufidmoon. This Hadrat who was belongs to special company of Khaja Sahib and gain favour from him. It was summer season. There was hot wind. Our Khaja Sahib came to Sufidmoon in the afternoon from Bukhara. My uncle was very much happy on the arrival of Khaja Sahib there. In that meeting Khaja Sahib paid attention to my uncle and he said to him that “ He came there for this reason and he was informed that you have to leave soon this mortal world. And after you your caliph will be your nephew and he was pointed towards me. These buildings and

garden will be transferred in the name of your nephews who are sons of Hadrat Yahiah. Even though Hadrat Yahiah was living at that time. Khaja Yousuf was become angry due to saying of Khaja Sahib. In him there was seen indication of sadness and grief. He said to him "There is no benefit of sadness and grief but there is required happiness." There was created quality of expansion in Khaja Sahib. In secretly he was talked with Khaja Yousuf on many matters. Suddenly there came effect of the freshness on him. And he began smiling. And as per order "Momin will alive in both the worlds." And he began looking the life of the other world. After this he said for giving this information he came here immediately. And at the same time he was desire to return back Bukhara. After some days this event was happened that a domination group came against the king. The people was supported them. For this reason there was created a big problem and difficulties in this matter. There were huge losses for this reason. As such they have burnt down most part of Bukhara city. During this period Khaja Yousuf was martyred. In this way his his forecast become right. After some time his uncle Yahiah was also died. So the garden of Sufidmoon and buildings of Khaja Yousuf have been transferred in the name of sons of Khaja Yahiah. In this way all his saying were

become in the shape of the reality. And from this our faith in Khaja Sahib

was increased very much.

It has said that after possession of Sufidmoon some officers, wealthy people, and people of Bukhara have agreed in this matter that to revolt against the ruling king of Bukhara. In this connection, they have sent one delegation in the service of Khaja Sahib. Among them, Khaja Yousuf was also included. They said that "They want to stop atrocities and to protect the Muslim people and they said to him that they were expecting from him his support and join in this work." Khaja said that "What Fakir can do in this matter." But that delegation was begun insisting upon him. But in that situation, he was regretted in this matter. But afterward, he said that there is no sincerity in their work. And this is a great problem. These persons want to burn Bukhara. In which they want to take his help. Even though he will be looked by them their supporter. But our secret is known. In the meeting place the coming of Khaja Yousuf which was felt by him unpleasant. As per his forecast city of Bukhara was burnt down and the condition of the people and city became worst for this reason.

It has said to have narrated by one darwesh

and who said that “ He used to dance with one group in the loneliness in Qarshi. I have given my best waist belt to the chorister. After that, for some important work, I came out of my house. During this time Khaja Sahib came to Qarshi from Kush. In Qarshi he was met with him first time there. I have said salam to him but he did not reply for my salam. When he was reached to our house he did not look anybody. In the loneliness, he said to me “ There should be required every kind of help and affection to our relatives and Fakirs. In which there was an indication of the waist belt. And he said in our system there is not allowed dhikr in loud voice and dancing.” When he said this then my condition became worse. Then he was not given a way of his company until one group of darwesh person did not recommend for me. And in this way, I have got the highest part of my connection.

It has narrated by one darwesh and he said that he was living in one village near Qasar Arifan. And sometimes he used to work for the butcher there. There was one person and who was the owner of goats and lambs. One time Khaja Sahib was given me one lamb and asked me to handover in the flock of goats to that person. After some time he was asked me to sacrifice that lamb and for which there was

delayed by him. Next day he called that person and he was asked him to mention the events of the last night. The dear person said that "In his flock of 400 goats thief was entered inside and was stolen that lamb. The butcher darwesh said that " He is regret in this matter. There is a mistake by him to fulfill your order. And soon I have presented the price of lamb in his service. And I said that there is penalty upon me because he was done mistake in this matter." Khaja Sahib said that " He is not ready to accept his excuse because in the last night I have owed to sacrifice that lamb in your name and for it, I will ask ten lambs. After this, we were waiting for a further order of Khaja Sahib. On that day at the time of Asar, darwesh persons of Khaja Sahib came from Nesaf and they have presented 10 lambs in his service. And from this event, my love for Khaja Sahib was increased very much and also that dear person became his devotee.

From the above same darwesh, it has narrated that in one winter cold night there is become obligated for taking bath for me. For some difficulty, I could not make heating of the water for taking bath. And even morning prayer lapsed for this reason. For this reason, I was facing severe worry in this matter. During this period Khaja Sahib was reached to my house. I said salam to him. He called me by my name and he said that

“You are in very worry condition. Due to his hard fear so there was prevailed unconscious upon me. Due to this reason there was came on saying upon my tongue which was against of reality. He said that “ Why you are refusing that there was become a condition of obligation for you to take bath. You did a great sin. The Fajr morning prayer was lapsed by you. Now this time you are saying that you are not in worrying condition.” And due to this, I was regretted very much. I was regretting very much. It is the reality that this event was caused for me to have his love, and with his faith.”

It has narrated by one darwesh who said that “When our Khaja Sahib was in Qurasan. One day he was going to Mashad from Toss and on the way he met one rider in the journey and he was got down from his conveyance and began service of Khaja Sahib and he has presented some Dinars in his service with much humility. Khaja Sahib said that there is coming fragrance from those Dinars. To explain the condition. The rider told that since three months my seven camels were lost. He said, “Take back Dinars and when you get back your camels then at that time I will take Dinars from your side.” Then again he said that “Soon you will get the camels.” After some time the rider came back in his service and he said that

due to the blessing of his saying he got back his camels. In this way, he became his devotee.

It has narrated that one-day Khaja Sahib was in Khadiyut. Sheikh Shadi in the condition of exposition and happily present in the service of Khaja Sahib. He said to him "What is the reason for his happiness,? He said, "Due to his arrival to this place he is much happy." He said that "The reason for this happiness is some other. Which is related to another world which is not related to us." After this, he was sent Sheikh Shadi for some work. When he comes there for going out in the presence of Khaja Sahib. He said "The happiness of Sheikh Shadi is for the sake of truth. On the way, he will found some gold but he did not pay any attention to it." After this when Sheikh Shadi come back in his presence then he has asked him "What act which was done by him.?" Sheikh Shadi said that "When he was coming in his service on the way he was found some gold there. I told in my heart that to conceal it from the look of the people. But I beg pardon of God and said what is work for me with this found gold.? It is better that I will not pay attention to it. When I proceeded three feet ahead then there was prevailed quality of capacity upon me." Khaja Sahib said, "One who will give preference for truth instead of untruth and for this, it is least good fortune there for him."

It has narrated by one darwesh that “He was in Samarqand and from coming and going people I used to hear the condition of following qualities of Khaja Sahib.

1.Holi

ness

2.Stat

us

3.Mir

acles

So there was much fondness which was created into me to go Bukhara and to hold the edge of his shirt. At that time of leaving from there, my mother has given me four Dinars and she said that it will be much helpful for me.” He said that “When he was reached to Bukhara then he was included in the company of Khaja Sahib there. Then I have gone in the service of Khaja Sahib. Those darwesh persons presented there in the service of Khaja Sahib submitted my request to him. Khaja Sahib asked me about my previous conditions. Then he said, “Upon bargain then we will accept you.” I said that “I do not have any worldly thing with me.” Khaja Sahib said that “Without which we will not accept you.” I was still on the other side showing my poor condition.” At that time there was a large number of

darwesh persons were present there. Khaja Sahib was paid attention towards me and he said that "He has four Dinars with him and available in the cloth and it is there in such and such place. How he will say that he did not have money with him?." That darwesh says that "When he was seen his miracle and holiness then my condition was changed. I have presented soon those four Dinars in the service of Khaja Sahib. But Khaja Sahib did not accept this amount. In that meeting, there was one boy and he was indicated to give Dinars to him. Then that boy threw away those Dinars like clods. I was very much regretted. After that, he went to Khadiyut from that village. Where his company was extended very much. There also friends have submitted my request and appeal to the service of Khaja Sahib on my behalf. By chance in that meeting also there was such boy was present. He was given again those Dinars to that boy but he was thrown away again. I was regretted, the friends have regretted on my behalf in the service of Khaja Sahib. Khaja Sahib said, "Miserliness is very bad quality especially on the way of Allah." In which is least to give away life then what is the value of Dinars and Dirhams.? Then he was paid kindness toward me and they he was taken me in his slavery.

It has said to narrated by one darwesh that there was fighting of him with another person so

that person became very much angry with me. By chance, I was in Nesaf in those days. After some days of chance, I proceeded to Bukhara. Upon reaching there I was met Khaja Sahib but he did not pay any attention toward me. I have done much try in this matter and take the recommendation of big friends but he was not accepted me. But he said that "Unless and until he will not go to Nesaf and will not regret there with the person with whom there was his fighting due to this reason as that person's heart is in angry condition with him. Until such condition, I will not accept your salam and will not talk to him." After living some days in Bukhara due to helplessness and in the condition of grief and seizure I went to Nesaf. I was waiting there for the arrival of Khaja Sahib. At last, he comes to Nesaf from Bukhara and when he was reached to residence then before engagement in another work he proceeded toward the house of that person with whom there was a quarrel with me. He touched his face on the slit of the house of that person and he was regretted. He was mentioned my name and he said he was not done this sin but the sin was done by him. Then that person did not remain in his condition and he was worried very much and wept too much. After that, he was forgiven me and he included me in his devotees. His good conduct is such that he came from Bukhara and his arrival to

Nesaf was to sort out of the heart breaking

of Momin person and this act became very famous. There was an increase of love and affection of a large number of persons with him.

From the same darwesh, it has narrated to have said that “ In one year due to one year’s draught problem in Nesaf the condition of the crops and livestock have become worse. As there was a large number of people who were devotees of Khaja Sahib were there in Nesaf. Regarding explanation of draught condition in service of the Khaja Sahib, they sent me to Bukhara. Upon explaining he said that “ The people are happy and only for complaining of draught they have sent you here.” Then he said that “This time he will send water from here “and he asked me to stay there for some time. And after some time rain fall was started. In the few seconds, it was started heavy rain fall. The first day I stayed in Bukhara and next day he was given me to permission to go Nesaf and till my reaching to Nesaf rain fall was continued there. Due to the blessing of Khaja Sahib, all areas of Nesaf were well irrigated.

This is narrated by one darwesh that “One day our Khaja Sahib was in the bath room. Some darwesh persons were rubbing his foot and pressing. I was sitting on the opposite side of Khaja Sahib. One person who was in the bath room who was desired to put water on the foot of

Khaja Sahib. But before doing it he was touched my foot. And after it, he was put water on the foot of Khaja Sahib. For such act of that person, I was regret in this matter. Khaja Sahib due to the light of his wisdom he was able to know my condition. With love, he has freed me from that weight and he said that “ He came with humility as such you were lowest than myself so he came inside of your door (source). ”

From the same darwesh, it has narrated to have said that “I was in Khadiyut. Due to the blessing of Sheikh Shadi, I was able for recovery in the company of Khaja Sahib. Sheikh Shadi usually advice that “ Where there Khaja Sahib will be available then foot should not be stretch.” By chance in the summer season, I went to Qasar Arifan from Khadiyut so that to get the favour of his company. During my journey, I was sat under the shadow of the tree and take rest with the support of the tree there. One animal bites me two times. So there was much pain in my foot. It happened like this 2 and 3 times. There was a worry about me what is its reason.? At that time I have remembered Sheikh Shadi’s instruction. When I was seeing that my foot, which was stretched toward Qasar Arifan. Upon checking it

was known that at that time Khaja Sahib was in Qasar Arifan. So for teaching me the manners, it happened like this.

This has said to have narrated by Khaj Ala Haq and who said that “In one day in the winter season Khaja Sahib told to Amir Hussain darwesh there is required much fire wood. When it was provided fuel as per his requirement then there was snow fall next day. And it was continued for a period of 40 days. In this condition, he proceeded toward Khawarzam and Sheikh Shadi was going behind him. When he was reached at the water spot known as Haram Kam then he said to Sheikh Shadi to put your foot on the water and to move on it. Sheikh Shadi was worried. He was instructed him two times but he did not pass over the water. So he came in the condition of majestic and he became unconscious. When he became conscious then he put his foot on the water and he was passed from the water. And Khaja Sahib said to him “See whether your socks have become wet or not.” When Sheikh Shadi was seen his socks and due to nature of Allah no places of the socks did not become wet. After that, he told him “You have to go Bukhara.” Even though Sheikh Shadi requested him that he want to stay in his service. But he did not accept his saying. And he said that “There is an indication which received from him that you have to go back there. What is said to him

and which is a veil for you.” Upon his return, he said that “ On him, there are 18 doors of saintliness have been opened.” He said that after that he proceeded toward Khawarzam alone.

At the end of day time, I have reached in one village known as Hijan in Bukhara. During the night I stayed in the village mosque. He said “There was a realization for him in which his mother requested me that there is no permission for me to go Khawarzam. To go and to see the mother in Qarsi. By chance, the village people did not come into the mosque. So I was waiting for them there. When they have come to the mosque then I have advice them all so for this reason they have repented.”

One darwesh has said to have narrated saying of Khaja Sahib that “He did not go to Khawarzam for this reason. And he was taken 4 large raisins with him and went on trust in God and started towards Qarsi to see my mother there. There was heavy snow falling which was continued. When I was reached on the border of Bukhara known as Nondaq Nesef then the time of the Eisha prayer was started. In that condition, one caravan was coming to Bukhara very fast. The people of the

caravan were saying that "What is this condition.?" There was the timing of stopover of the caravan was at the Aser time but the caravan was running up to the time of Eisha prayer." When they have seen me then they told that "As you are a holy person of Allah so you have caused to run us and reached to us this place." When I have heard this saying then told them that "He does not belong them and I will not eat the food of that caravan people." I came soon on the way and followed the road to Nesaf. The narrator has said that "At that time he was young. So he was done the mistake of disrespect by asking with him that "Whether he was eaten food on the way." He said "Yes." Then I asked whether by source or without source. He was smiled and said, " Did you want to disclose the secret of the people of Allah." So I was in the agreed condition and was become silent.

This is said by one darwesh that the reason of increase of love and devotion of Khaja Sahib is that " One day he was sitting in one shop. Khaja Sahib came over there in that shop. And he began saying about qualities of Hadrat Sultan Arifin Abu Zaid. As such if he will touch the corner of his hand kerchief then that person will become his lover and he will run after him." Hadrat Khaja Sahib said that "If he will shake the sleeve of his shirt then all people living in Bukhara including

men and children will become surprised and wander. By leaving houses and shops they will come ran behind him.” After saying this he was put his hand on the sleeve. In this condition, my look was fallen at the end of his sleeve. And upon me strange condition was prevailed and I became unconscious and I was fallen in the shop. In this condition, long time was passed away. When I became consciousness then there was over whelming of his love upon all over my body. Then I left over my shop and my household.

This is said by one darwesh that “ Our Khaja Sahib went to Herat from Lois on the invitation of the king. And he has reached Bostan Sarai of the king. When he looks, anybody, then he will become unconscious there. If he may be subordinate or be a ruler or either he may be a small grade or big grade employee.”

This is said by one darwesh that “ One time our Khaja Sahib came over to our house. I was very much happy. At that time there was no flour in the house. On that day I have brought one Khawar flour (one Kharwar = 460 Kilograms). He said to use this flour and do not say it more or less to any person. For a period of 2 months, he was staying here. During this period his darwesh and devotees came in

large number to meet him there. I have prepared bread from that flour and given to all darwesh and devotees. But in that flour, there was no shortage of the flour. One day there was done mistake by me and as against of his instruction I have said the details of the flour to my house hold persons. After that, there was no blessing in that flour. For this cause, my belief in Khaja Sahib was increased that he is a perfect pious person of Allah.

This is said by one darwesh that “When our Khaja Sahib after performing first Hajj pilgrimage he arrived in Marzandan State. Hadrat Moulana Saifuddin Albari who was great and famous learned person was with him during his journey. Hadrat Moulana who was included in his company and have much love and affection with Khaja Sahib. To this weak person who was sent to Khawarzam in the service of Moulana Sahib. In Khawarzam I have taken permission from Moulana Sahib and went toward Bukhara. Upon reaching Bukhara I come to know that at that time Khaja Sahib was in Maru. Then there was a fondness for me for his company. One darwesh who came from Tankan and he was included in my company. Suddenly from him, there was rudeness which was done by him against Khaja Sahib. Due to this reason my condition was become disturbed. When we have reached in Maru there was passed most part of the night. We have no information about

Khaja Sahib's residence in Maru. There was not available such person there who could show us the address of house of Khaja Sahib in Maru. Suddenly we have reached on one door of the house and when there was created in my attraction to knock door-chain of the house. Upon reaching my hand on the door then Khaja Sahib called my name from inside of the house and he gave me permission to enter the house. He was shaken my hand but he did not shake his hand with that Tankini darwesh person. In this way on Tankini 10 days were passed away and he was in condition seizure because during a conversation with me Tankini darwesh he was talked with rudeness about Khaja Sahib. After ten days passed away when I have recommended in service of Khaja Sahib then he was forgiven him.

This is said by darwesh Mohamed Zahid that " One day he was present in the service of Khaja Sahib in the spring season in the desert. After some time there was a desire in my heart to eat musk-melon. I have said to him in this matter. So he said, " To me and then he has pointed one nearest river and advised me to go there." At the bank of the river, I have seen there that one fresh musk-melon which was flowing in that river. It was like that it was plucked just now from the field.

When I have caught it then my condition became worst. Then my faith in him was confirmed that he is the perfect pious personality of Allah.

This has reported having said by one darwesh that "One-time Khaja Sahib was staying in the house of one darwesh in Khadiyut. When I was entered into the meeting place it was felt the meeting place with full of fear and of horror. Sheikh was under pressure and Sheikh Shadi who was in the condition of the worry there for some reason. The audience has regret with Khaja Sahib on his behalf. Khaja Sahib said that "To ask him the reason for which such condition happened.?" Even though darwesh persons have asked him why did happened to him.? But he did not talk with them. He said that "He was not able to talk. Because its reason is that he was given dry grass to the ox with disheartedly and who is coming inside of him and striking him with his horns. What we can do.? He himself did this." Khaja Sahib himself told this story that "We have sent Moulana Aziz to him for this purpose that from he should demand one Kharwar (one Kharwar = 460 kilograms) dry grass. But he was closed dry grass in the container with disheartedly and was given by him. Our ox did eat not this kind of grass. The darwesh persons of Khadiyut again submitted a request for his forgiveness in his service. He has moved him and brought him in the conscious

condition. After this, he was asked by Sheikh Shadi that “What you said at the time of giving of the grass?” He said that “Oh my master I am a beggar. I have a small quantity of grass with me. You are king. From any person, if you demand grass then he will provide the grass.” After this Sheikh Shadi regretted very much. And Khaja Sahib was forgiven him. The audience has asked with Sheikh Shadi “About the strike of horns of the ox.” Then he said that “This story is same as per said by Khaja Sahib.”

This has reported having narrated by one darwesh who said that “When he was got excellence of company of Khaja Sahib. Then due to his kindness, he was successful. And before this, I have continued my livelihood. As per indication is given by him in this matter. One day I have purchase goods from the bazaar. He came to my shop and he was asked to me “For how much amount estimated you have purchased the goods.”? I have said that “I do not know its amount”. He has stretched his bedspread and he put all goods in it and was taken to his house. In the evening time when I come to my house. All persons in my house have demanded the different kind things from me. With regret, I have said the full story to all of them. Due to Satanic apprehension and an act from me, there was committed

undecent thing was done by me. The most part of the night was passed away. Then at that time, Khaja Sahib sent back all my goods by his special darwesh. Which became a heavy weight for me. I have engaged always in regret and repentance in loneliness and in the group. When Khaja Sahib has seen my weight then he was forgiven me for my mistake of the bad manners.”

This has narrated by Sheikh Shadi that “At the time of early morning Khaja Sahib was going to Bukhara from Khadiyut. Myself, darweh Mohammed Zahid were in his service. We have reached to Bukhara in the morning time. Where we have reached to the house of brother Mohammed Ahanin and he said to him to bring food from the bazaar. But do not purchase from the such and such shop. Upon bringing food from the shop and at the time of putting the step in the house he said “ I have said you do not to purchase food from such and person. But due to carelessness, you have purchased the food from the same shop. Upon checking it was found that the cash of the shop is in dealing with the amount of the tax payers. Due to this, his condition became worst. So there was increased in all persons much more faith in Khaja Sahib.

This is said to have narrated by Khaja Ala Haq that “One day one old lady has brought some

Dirhams from the house of the revenue collector and she said that "This dealing belongs to Khaja Sahib. I am not accepting this amount said to her that Khaja Sahib did not accept any kind of the things from such kind of the persons." After some time I have gone into the service Khaja Sahib. At that time he was staying at Darwaza Kalabad in the house of one darwesh there. That darwesh's mother who was a pious lady. And the people used to get her nearness for this reason. When I have gone to the door of the house of that darwesh person and by chance, she came out of the house. At that time Khaja Sahib was sitting there with help of the pillow. After some, he said to this weak person that " During this time I have seen in my dream like that my self ... and one more... were brought there. When I strike then I was found the snake. Still, Khaja Sahib was explaining the dream then at that time salve girl of the pious lady have brought two ...and... brought and she left over before Khaja Sahib. Khaja Sahib was smiled and he said "What strange dream which have seen and that was appeared instantly. It is required inquiry in this matter so that to find out the reality." And I have told him the whole story of the old lady. When Khaja Sahib was asked reality then it was found that it was purchased from Dirhams of the old lady. That darwesh and all his

family members were surprised upon seeing this condition. After Khaja Sahib said to that darwesh to advice and said her mother “For not accepting any amount from anybody for their devotion and make an offering in her service then not to accept such amount without search in this matter. It is difficult to work to accept any thing from anybody. Not to accept anything from any person”. The mother was repented that after this she will not accept any thing from everybody.

This has said by one darwesh and who said that Khaja Sahib to him that “He is going to such and such place and if Allah wills then he will return back from there after a period of 15 days.” When he was returned back after 15 days then I said salam to him. Then he said, “How that morning was passed away from you.?” I was surprised and weeping and there was overwhelming upon me. I was wept very much. He said “There will happen such kinds of negligences. But in it, there should be wisdom that there should be given defeat to the soul. As such there is exist your condition.” After this, he was paid kindness toward me and forgiven me.

This has said by Najamuddin Dadrak that “When our Khaja Sahib was in Qarsi and at that time I was in Bukhara. Suddenly there was the invisible call of Khaja Sahib which was heard in

my ears in which he was saying to come to Qarsi. So I became restless there so I could not stay there further. At the same time, I have proceeded toward Nesaf from Bukhara. Next day before the time of Zuhur prayer I was reached to Qarsi and soon reached in the service of Khaja Sahib. There were many darwesh people of Qarsi were present in the service of Khaja Sahib. Afterward, I was heard by darwesh persons that "Yesterday Khaja Sahib said in Bukhara there is one darwesh there and his name is Moulana Najauddin Dadrak and to him, he is asking him to present here before the prayer of Zuhar."

This has said to have narrated by Khaja Baha Al Haq that who was heard by Amir Kalal's elder son Burhanuddin. That "Khaja Baha Al Haq who was in our house in Soqari. I have requested with Khaja Sahib that he has the desire to see Moulana Arif who is in Nesaf. So you pay attention so that Moulana came here soon." Khaja Sahib said that "He will call him so that he can reach soon." After this Khaja Sahib went on the roof of the shrine building and he said three times Moulana Arif. Then he said that "Moulana Arif was heard his call and he is coming toward this place." Amir Burhanuddin said that "When Moulana Arif came from Bukhari to Soqari then it was asked with Moulana in this matter then he said

that “ On the such and such day and on such and such time when he was sitting with friends in Nesaf and was heard the call of Khaja Sahib in which he was calling me. I proceeded soon towards Bukhara.”

It has reported having said by Khaja Ala Haq that“ In one village of Bukhara our Khaja Sahib was there in the gathering of darwesh persons and due to his presence there was the available excellence of his company to the darwesh persons. He stood in that gathering and he said that “ Moulana Arif is present in the village of Nesaf in Khaja Mubarak and he is present in service of Khaja Bahauddin. And he is asking me to come there. Soon he proceeds towards Nesaf from Bukhara. When he was reached to Bukhara then Moulana said with him that upon remembering him 3 times then he was reached there. At that time Moulana Arif was there in the service of Hadrat Bahuddin.”

This has reported having said by Hadrat Ala Haq that “One evening our Khaja Sahib was with darwesh persons on the roof of the upper story. There was one palace near that upper story which belongs to one Amir. On the roof of that palace the rich person who was organized a meeting of mystical chorus and dance there.From there was coming of loud sound of the meeting. Khaja Sahib

said that “ Whatever is happening to belong fun and sport and listening to this is illegal. So it should not be heard. There is the course of action that to put cotton in the ears so then they will not be able to hear this kind of sound.” When Khaja Sahib said this then after this we have not heard any kind of the sound. All persons condition became unrelated in this matter. In the next day morning some persons who were residing near house of darwesh Ata came and said to darwesh persons that “Your Khaja Sahib used to prohibited such kind of fun and sport and the useless meetings but you all darwesh persons have heard with fondness the loud sound of dance and songs as well as the mystical chorus in the meeting till late night from the roof of the high palace building.” The darwesh persons replied that “Due to the blessing of our Khaja Sahib we have not heard such kind of sound there” and they told them the whole story details. Upon hearing this event they were surprised and they have become great lover and devotees of Khaja Sahib.

This has narrated by Khaja Ala Al Haq that when our Khaja Sahib was in Toss. One day he said that “We should go to Toss see Mashooq Tosi there.” The group of darwesh persons were also with him. When Khaja Sahib reached on the

grave of Mashooq Tosi and he said “ Assalam Alaik Mashooq Tosi. Are you happy.?” There came a call from the grave of Mashooq Tosi “ Walaik Salam. I am happy.” In that group, there was one person who does not believe in the miracles of Khaja Sahib. Upon contemplation of this miracle then his refusal turned into acceptance. When his condition was changed so, for this reason, the people were worried very much.

This has narrated by Khaja Ala Al Haq that one darwesh of Khaja Sahib sent some apples in the service of him. Khaja Sahib said that with his friends “Do not eat the apples as they are engaged at this time in the recital. All particles are talking creatures but you do not hear. This was a reality. So for this reason among the persons who were present in the meeting and from them some persons as per saying of the Khaja Sahib have heard a recital of the apples.”

One wise person who was a Muslim jurist and holy person and who with Hadrat Ala Al Haq was the popular personality and he said that “ In those days when I used to be in the service of Moulana Saduddin Qarshi and who was leader of the persons of Nesaf. And one day regarding for piousness of Khaja Baha Al Haq and he was saying about his qualities. From his conversation, he also said that one day he told to this weak person that

“ It is required that we should go to your garden.” By chance, it was there was winter season. When we have reached the garden. In my look, that garden was looked without freshness and bloom and it seemed like a place of thorn or unculturable land. Khaja Sahib said, “Is this your garden,?” One strange condition which was prevailed upon me. I have said “Yes.”. At that time Khaja Sahib said that “We will make your garden flourishing and in the condition of freshness and bloom. So that there will be an increase of your faith. ” At that time he said “ To see” and when I have seen then in the garden there were full of the flowers and fragrances. I have told in my heart that, this garden not belongs to me. But Khaja Sahib said that “ This is your garden.” After some time I have seen my garden in its previous condition. Due to the kindness of Khaja Sahib, I have observed two conditions of my garden. Due to this reason, my faith in Khaja Sahib was firmed.

This has reported to said by Sheikh Qusro Kromini that “One time there was fondness which was created in me for getting favour in his company. In that season of the musk melons were ripen and it was the month of Ramdhan. I have

performed Fajar prayer and left Karimina for the meeting of Khaja Saheb in Bukhara. There was one darwesh with me in the journey. Due to the reason for the attention of Khaja Sahib we have reached to Qasar Arifan at the time of Asar prayer there. Khaja Sahib was available at that time in that garden in which his mausoleum is now situated there. Hadrat Moulana Hussamuddin, Khaja Yousuf, other learned persons, and lovers of Khaja Sahib were present there. The Asar prayer was performed in the congregational. The persons who were present were surprised for such kind of my coming there.

In this way, this is also said by Sheikh Qusro Karmini that one time our Khaja Sahib has sent to me Karmina from Bukhara. Due to the blessing of his look, we have proceeded toward Karmina. When we have reached Karimina then at that time it was a dark night. I have reached my house. But there was not feeling comfort to me. I have gone to the public bath room and wake up the supervisor there. I stayed there for some time in the public bath room and from there I went to the mosque. There was not available mat in the mosque. I went to the house. And I said to the servant to bring a donkey. Along with the donkey we have gone to the corner of Aab Haram Kam and brought one Kharwar fuel for the mosque. We have put into the mosque. I have been sitting in

the mosque for long time there. At that time there was began seeing the whiteness of the morning. All these things belong to the blessing of Khaja Sahib. The narrator of this event said that there is a distance of 12 Farsang (one Farsang equal to 5.5 kilomerts) between Bukhara and Karimina.

This has reported having said by one darwesh that “ He was in Khadiyut then at that time Khaja Sahib was sent his letter in my name and another darwesh to take his ox from such and such darwesh and immediately sacrifice ox there and in this matter, there should no laziness and carelessness should be done.” We both of them have reached there soon and gathered people to hold the ox and to sacrifice the ox peacefully. We have sacrificed the ox in presence of all those persons and have seen one such wound in the stomach and if there will be a delay in the sacrificing then the ox will die automatically. Even though Khaja Sahib did not see the ox for the period of two years or either he was heard the condition of the ox by somebody. Upon seeing this event many people became his devotees there.

This has reported to said by one darwesh that before excellence of meeting of Khaja Sahib that he along with joining with other Bukhari persons proceeded toward Kush for the doing business there. Then that person stayed there and I come back to Qarshi from there. Where he used to live in caravan sarai. After passing of some days I have become ill and my donkey was lost. In this condition, twelve days been passed away. Suddenly Khaja Sahib comes over near there. And he said that "He has come there today in this region. What are your conditions.?" I have requested recovery from my illness. He said, "In your heart, there is another worry." I have said that "I have lost my donkey since twelve days ago." He said that "You will get the donkey very soon and have patience." At the end of the day, my neighbour has informed me that your donkey is standing at the door. Due to his complete prudence, I was happy very much.

This has reported having said by Sheikh Shadi that "When he was become accepted by the look of Khaja Sahib then in him there was found the habit of devotion and selflessness. There was total 100 Dinars with me. One day our family persons told me to hide this amount. Due to the weak faith, I have accepted their suggestion. And we have gone to Bukhara and there we have purchased socks of shagreen and many other things for the

amount of 100 Dinars. We have taken the advice that we will go to Khadiyut through the way of Qasar Arifan."We were present in the service of Khaja Sahib and he was asked: "Why you went to Bukhara.?" We replied that "There was some work there." He said, "To bring all those things which were purchased from there." I have brought all things soon in his presence. He said, "Also to bring balance 100 Dinars."So I was taken that amount in his presence. He said by paying his attention that "If you want the world then we will make your mountain into gold. But we have the dignity of the poverty. There is no our inclination in those things. Those people's factory is in another world where is there is nothing of the shortage. Why you are storing.? And do not do such as again. "

" We are nothing and nothing belongs to us so for this reason, there is no our grief behind any thing."

This has reported to said by Hadrat Khaja Ala Al Haq that "We became a devotee of Khaja Sahib then my brother began censure for me. Because he was a strong opponent of Khaja Sahib.One time my elder brother was sent my youngest

brother on the business purpose and on the way dacoits have looted all his goods. My elder brother was sad and worried very much and began trying to get back his goods looted by the robbers. Upon seeing this condition "I have said that its remedy will be such that the details of this tragedy should be told to the ears of Hadart Khaja Sahib." So with much humility, I have told details of this tragedy in the service of Khaja Sahib. He said that " By the will of Allah the goods will be available soon." After this he went outside to solve this problem then at that time one rider came there and who was get down from his conveyance to pay respect and honour to him. Khaja Sahib said to him that "He went out side to solve this tragedy and first he met with you so he is telling him in this matter."When he has informed him about details of tragedy then he said that due to your attention that person will get back his goods soon. After some time he comes back there and told him the details of the recovery of the goods. He told me that " It is better that you go along with your younger brother to the such and such garden where there will be available robbers." When we have reached there and have seen that robbers were putting the goods there to distribute among them.Upon our arrival, they left from there and they were in the armed condition.Even though my younger brother was worried but I have consoled

him that do not worry about this matter because due to the blessing of Khaja Sahib there will be no harm to us there. Due to the blessing of Khaja Sahib dacoits be dispersed from there and they left that goods which belong to us. We have obtained our goods completely. When our elder brother was known all such details were happened due to the blessing of Khaja Sahib then all hostility and enmity which he has in his heart were left over. And he became a devotee of Khaja Sahib.

This has reported having said by the same darwesh that "One of his darwesh's Turkey slave girl was lost somewhere. He said to another person to take one donkey on rent and go in search of her in one direction. During this period I have met with Khaja Sahib in the bazaar and I have told him the story of Turkey slave girl. So he said, "That person should go on his important affair and you should busy in your work." And he consoled him that "The slave girl did not go anywhere. In this matter, there should be required investigation." I have said Khaja Sahib's advice to the owner of the slave girl. At the time of Zuhur prayer, Khaja Sahib asked me "What is news of the slave girl?" The owner of the slave girl told that "He did not go to his house so he does not have news in this matter." He went

to his house and he did not talk to his wife as she went into the treasury room for some work there. There was one big basket was lying and it was covered from some thing. When she was lifted cover then she found slave girl was sitting inside of the basket. She came out of the treasury room and was informed to his husband about the details of the slave girl and for this reason his color was changed. She has asked him the reason in this matter. Then he has told her all details of the story. For which she was surprised. So both of them became devotees and lovers of Khaja Sahib. Also, those persons who have heard this event then have begun keeping faith and devotion with Khaja Sahib.

From the same darwesh, it has reported having said that after this event one dear person told him that “ Since two years one of his Turkey slave girl is missing and her where about are not known.” I have accepted this dealing. I have told this story to Khaja Sahib. He said that “ That person’s slave girl will be found soon.” After some time that person asked in this matter. Then Khaja Sahib instructed him to be patient for 2 or 3 days time. By chance that person’s shop was near to my shop. One day one person came to his shop and he has asked whether you have lost your slave girl.?” That person told him “Yes since 2 years she is missing and he was given her description to that

person.” That person told him that “ Such and such kind of slave girl is available there in the such and such village.” That person was happy very much and found his slave girl there. The people were surprised very much due to this event.

This has reported having said by Hadrat Ala Al Haq that “ When Abdullah Qasgan was the ruler of Mawar Al-Nahr and he came toward Bukhara. He went in the suburbs of Bukhara for the purpose of hunting. He was given the order to the people to come out of Bukhara city for hunting. In those days Khaja Sahib was staying in suburbs of Bukhara. He comes out with those persons. All persons went for the hunting purpose but Khaja Sahib stayed on the higher place and he was in the secluded corner there. And he began sewing his old rag dress there. During this time there came an idea in his heart that Allah was given respect to holy persons. And kings of the world put their heads on the silts of their shrine buildings. At that time one rider came in the royal dress and he got down from conveyance said salam to him with much dignity and respect. And he was stood there by facing the sun side. After some time he asked him “ In which you are engaged?,” He said that “ Suddenly there came passion in him so he was reached here without intention

here. There is full satisfaction upon seeing you here. There is a fondness for me that you should pay attention towards me. For this, I have requested very much. And for talking with you I have observed very much respect and dignity.” Hadrat Khaja Sahib said to him “To leave this Fakir. Abdullah Qasgan has called the people for the hunting. I have also come out in their company because I do not know hunting so I am sitting in loneliness in the secluded corner.” He said in reply that “ Well, you have hunted me.” After this Khaja Sahib was put his rag dress on his shoulder and Khaja Sahib was gone away toward the desert. And he has seen that rider was coming behind him with much respect and honour. So Khaja Sahib looked at him with horror. Then he has no courage to come behind him. And he was stood at one place in the condition of surprise.

This has reported having said that “In Karimina many darwesh persons and lovers of Khaja Sahib were there. Among them, one darwesh was established his relation with one wealthy person of Karimina. One time that wealthy persons did ill-treatment to that darwesh and he also abused him and disrespected Khaja Sahib. That darwesh became sad. And he was present in the service of Sheikh Qusro and told him the whole story. He told him that “ You have to require toleration in this matter. It is possible that

Allah will give him the light of miracle due to the blessing of Khaja Sahib.” On the second day, the wealthy person came in the meeting place of darwesh persons of Khaja Sahib. And he said that “He was repented. After this, I will not disturb any darwesh person. I have seen one dream in the last night that he was caught in a whirl of the river. And Khaja Sahib was taken me out from there. I have repented before Khaja Sahib. And done a lot of regrets.” The darwesh persons told him “There is congratulation for you for this good luck.” When I have reached back to my house after Zuhar prayer one person came there and he said that rich person became mad. And while tearing his clothes and he is running toward the desert. He is running there without covering on his head and without wearing foot wear. His relatives run after him and bring back him to the house on the convenience. His feet were injured very much. For some period of time, darwesh persons sat near him. And due to this reason, his difficulty became less. And he became conscious. When he was asked to him then he told that “What was happened.?” He said that “When his relatives come to know that he was repented then they have done censured me and abused to him. They have forced him to drink liquor. This was Satanic act then he caught liquor cup in my hand at that time

I have seen that Khaja Sahib was coming inside. He was such furious that which I am not possible to mention it. He was proceeded to strike me with some thing. In this condition, there was prevailed upon me unconsciousness." The rich person with the injured foot was crying out of assistance. There was big fat nail which throbbed in his foot. And there was no arrangement of removal of the nail. He was requested darwesh persons to take him soon in the service of Khaja Sahib in Bukhara. So that there will be the recovery of innermost and manifest way due to the blessing of Khaja Sahib. At the same time, the darwesh persons were taken him in a palanquin to Bukhara. There Khaja Sahib accepted him and he was got recovery of health of innermost and manifest. He left over wealth and government link till his death and he was firm in the love of the darwesh persons.

This has reported having said by one darwesh that "One-time Khaja Sahib was sent me to Khawarzam for some work there. There were many people of Bukhara who were along with me. We have got down in the caravan sarai of Khawarzam. Everybody was busy there in his work. One day those persons abused to me and they also did disrespect of Khaja Sahib. Some persons were ahead in this matter and crossed the limit. For this reason, I was sad and very much in the condition of grief. I have paid attention to Khaja Sahib from

there. And I have kept 10 persons of caravan sarai with me. I was said that "I have one sheikh and they have also one sheikh and if their sheikh is on the truth then there will be a calamity which will be fall in my life and goods. And if my sheikh is on the truth then there will be fall calamity on the life and goods of those persons." I have also said that "There will be the effect of his saying which will be shown today or tomorrow." That day was passed away and next day one person came over there who was opponent of Khaja Sahib and who said: "His all goods from the house were stolen." This message was given in all the caravan sarai. All people began surprising in this matter. That person whose house goods were stolen asked with me that "What was happened to you in the caravan sari yesterday.?" I have said that "In the insult and disrespect of the holy persons of Allah then there will be a danger of this world and also there will be a danger to another world." After this story, many persons were sitting in one room of the caravansarai and were cooking curry of pumpkin there. Those people told that "One person came from Herat and he is saying there is his claim on such and person of Bukhara that with him his son is there and to him, he is saying him as his slave. That is entirely wrong. It happened

that when the boy came from Qazan to Herat then he was made him imprison. But that Bukhari person is refusing this and he is saying that he was purchased the slave for the cost of 400 Dinars in the bazaar of Bukhara from some other person. After some days that slave was become ill and died in the short period of time.” There was loud and cry in the caravan sarai which was heard. And from seeing such condition of ten persons in the caravan sarai the people in caravan sarai became surprised and they said that “You have said yesterday that you have one sheikh and they have also one sheikh and if their sheikh is on the truth then there will be calamity which will be fall on my life and goods.” From this, they were regretted. And they have left their bad attitude and repented.

This has reported to said by one darwesh that “ In those days when our Khaja Sahib was staying in the house of Sheikh Shadi in Khadiyut. There was severe cold and probably in the middle of the night, Khaja Sahib said Shadi burn fire so that we can become warm. Sheikh Shadi came out to provide fire. And he went to the house of my father. There was no lamp with him and he was sleeping there. Sheikh Shadi asked him “Have you fire with him.?” My mother said “Yes.” As a matter of fact, there was nothing with Sheikh Shadi to take away fire with him. So he was asked to him

such thing. My mother showed him the place where plates were kept there. She said, "To take one good plate and take fire in it." When Sheikh Shadi was taken fire and he burns fire so when Khaja Sahib became warm. Then he was asked Shadi "From where you have got fire.?" He said, "From the house of this Fakir." Sheikh Shadi told him the whole story. Then Khaja Sahib told him "To go over his house at this time and whatever you hear there and inform us." Sheikh Shadi went to my house then he finds my father in remembrance of Allah. He went back in the presence of Khaja Sahib and he has told him the situation there. Next day in the early morning my mother came in the service of Khaja Sahib. At that time there were other darwesh persons from Khadiyut and Kofain were present in the service of Khaja Sahib. Khaja Sahib asked her "What is your desire.? Ask at this time only." In those days my parents, I and my sister total four persons were in the condition of slavery by the rulers of Khadiyut. My mother about her and my sister she crying out assistance and she said that being old we could not able to tolerate disrespect of the slavery. Khaja Sahib said that "You both will become free soon from disrespect of slavery. You have done severe miserliness in this way that if you would request for the whole people of Bukhara then he would have given for

you.” So in short period of time due to the blessing of Khaja Sahib, my mother and sister were got freedom from slavery and our religion and world were decorated.

This has reported having said that when Khaja Sahib proceeded from Qarshi to Sarpal. Sheikh Qusro with a group of darwesh persons left from Karimina to include in the company of the Khaja Sahib. When he was reached to Tankan then he was known that he is in Sarpal. Sheikh Qusro said that “As per his thinking he is in Kushani.” When he was proceeded toward there from Tankan then at that time one darwesh was followed him and he was given him the sweet in one big pot. He said to him to take this in service of the Khaja Sahib. At the time of the morning, he was reached to Kushani. He was sanctified with the meeting of Khaja Sahib there. All people were gathered with Khaja Sahib. When the pot of the sweet was presented in the service of Khaja Sahib. Then he was said, “To called that mad boy who was demanded sweet on the last day in the evening time.” After some darwesh persons brought one mad boy who was in the naked condition in the presence of Khaja Sahib. He has put that sweet pot before him and he said him “ Now eat it.” The people who were present at the last day were surprised very much when they have seen this scene. When they have asked about their reason

for the change. They said that “The reason of their surprise was that when the last day in the evening time the mad boy was asked sweet from Khaja Sahib then he was told him that be patient in the morning time the friends of Allah will come and bring sweet with them.”

This has reported having said that “Khaja Sahib was staying in the surrounding of Karmina in Aab Haram Kam and he was eating food there. Sheikh Qusro was in engage in his service with much swiftness. He was seen at Sheikh Qusro and he said that “ Did not do.” The persons who were present there were in the condition of a surprise that nobody's talk does not hear then what is saying of the Khaja Sahib in this situation. After this when Sheikh Qusro was asked about the meaning of this saying then he was told that “When Khaja Sahib was reached to Karmina then Fakirs of the place got felicity of the meeting of Khaja Sahib there and due to happiness in this matter he was unable to contain oneself for joy. At that time there came an idea in my heart that at the time when prophet will be among the companions then they will show to a large extent of the passion of sacrifice and be devoted. With me, there is only one son and except him nothing so I could not do. This matter was in his mind. And darwesh persons were eating food there. Khaja

Sahib was paid attention towards me and he said “ You did not do this,?. There is matter in this event. Who ever was heard this story then he became his devotee.”

This has reported having said that “When Khaja Sahib was reached to Karimina then at that time there was overpowering of the wolves there in place of Taqrib Dar Mahelli. The people were worried about them. On the occasion of the meeting, I want to explain about the wolves and defects of the Karmina that the water of Haram Kam which is destroying big river of the Karmina. And near future, it is possible that one more time again can destroy it. On this way, Karmina is located in such way that kings worker’s and attachées usually will pass from this way. For this, all people of this place were facing problems. When I have told this then Khaja Sahib said that “ In the future, the wolves will not do harm to the people of this place. The water from Haram Kam will not destroy the river of the Karimnina. And king’s attacheés and others workers will not pass from this place.” Due to his blessing, the wolves did not harm the people of this place again. In that day the king was given the order to attachees and others workers not to pass from the way of Karimina. In this way, since 30 years the waters of Haram Kam did not destroy the river of Karimina. This story became famous and well known among

all persons.

This has reported having said by Sheikh Amir Hussain that he used to be engaged in Qasar Arifan in the agriculture work of Khaja Sahib. He used to say me that “ Whatever work I will hand over to by me to you for which in reality you are not a doer of it but he is doing.” Due to his kindness, I used to observe big signs. For each grain of your grain, I used to do negation. So for this, there came an idea came into my heart that you are object toward it and not Khaja Sahib. In the condition of the restlessness I went from Qasar Arifan to Bukhara. Khaja Sahib was there in Darwaza of Kalalabad in the house of one darwesh. When I said salam then he said nothing to me and smiled only. My condition became strange. In me, great seizure and condition of heavy weight were found and I became powerless there. At the outside of the house, I became like an unconscious and it became the work difficult for me. The darwesh persons have said to him all details of my condition. He said, “ Unless and until he will not disclose his matter from his mind then he will not be free from it.” The narrator has reported having said that in spite of all these difficulties I could not want to disclose my secret. But when my condition became very worst then I have told him all details. And regretted and

repented in this matter. I have taken help of recommendation of darwesh persons. So he was forgiven me and keep on my training and teaching.

This has reported having said by Sheikh Amir Hussain that one time "Our Khaja Sahib said that he is going to meet one of his friends and will come back after 15 days if Allah wills. He proceeded towards Khadiyut and there was other darwesh with me. At the time of evening there was overpowering upon me to meet Khaja Sahib and for this reason, I became powerless. I was told to that darwesh person that there is a worry with me that Khaja Sahib will come to visit here from Khadiyut. That evening time was passed away. On the next day early morning Khaja Sahib came back from Khadiyut. And he saw me with a look of horror and said that " I have told you that he will come back after 15 days and you brought one mountain which is stood before me. So how we can go there.?" After this, he told him that " Amir Hussain what he has told you yesterday night?". Darwesh said that Amir Hussain said: " There is grief for him for your arrival from Khadiyut." In his service, I was regretted very much and be apologize for the mistake. He was forgiven me. He said that " When your aim is my existence with you then without interval I am with you."

"Where ever I am then I

am with you only So do not think that you are going alone.”

This method should be kept on. After this, he said that keeping of the love on the way of the truth was a method of the Fakirs and companions of the prophet. So, for this reason, the companions of the prophet did not tolerate separation of the prophet even for one minute. Because instead of the wealthy persons of the Quresh tribe of Makkah he used to have his complete contacts with his companions. The holy Quran says “To keep live in morning and evening with the persons who are engaged in the remembrance of Allah. And do not turn away your two eyes from them.” After such favour and kindness of Khaja Sahib then he went to see his friend and after 15 days he came back from that place.

This has reported having said that in Khadiyut there were many darwesh persons and lovers of Khaja Sahib. Who ever humble person will invite him to his house then as per saying of the prophet he used to accept his request. But it was not liked by Sheikh Shadi that to go every evening for having dinner in other person's house. Sheikh Shadi in that night was praying with Allah that except his house

Khaja Sahib did not to go in Khadiyut to another person's house. He said that“ Allah was given him birth for the giving guidance for the persons.You pray in the night in the court of Allah that Bahauddin should live in your house and not go to any house. How this matter will be correct.? With kindness and toleration work should be done. All should not be reserved for you only.”

This has reported having said by Ala Al Haq that during the stay of Khaja Sahib in Qasrshi he was effected by an illness which was continued for long period of time. In the mid night group of solitude persons came to visiting of the sick of Khaja Sahib. In this group, all kinds of holy persons were there. Among them, every person was told him his condition and status and about these matters, they asked him. Every body was talked with him in the language of Arabic, Persian and Turkish. Khaja Sahib was replied to every body in their own language. This meeting was continued up to last part of the night. That night he was staying in the house of Eimen Shah darwesh. The people of that house began the explanation of facility and effects of Khaja Sahib. Before coming of that group that holy women told the story to us. It means at the morning time Khaja Sahib himself told this story.

This has reported having said by Sheikh Qusro

Karmini that “One day our Khaja Sahib was standing at the corner of the garden in Qasar Arifan and he was talking with an old person there in that garden where there is the available mausoleum of Khaja Sahib. During this time I also went there. And said salam. That old person went towards the garden. He said, “ He was Prophet Khizer (A.S.).” He was repeated two times this matter. But I was silent. And did not say anything. Due to the kindness of Allah, there was attention was paid to him towards that old person. After two days I have seen that old man who was talking with Khaja Sahib in the garden of the shrine. Upon this event, after passing of two months I have met that old person in the city of Bukhara. He was smiled and he embraced me. He was treated with me in the condition of quality. He was inquired my conditions. When I have reached in the service of Khaja Sahib in Qasar Arifan then he said that “ You have met with Prophet Khizar (A.S.) in the bazaar of Bukhara.”

This has reported having said by Amir Hussain that one time for doing some important work Khaja Sahib was sent me from Qasar Arifan to Bukhara city through the way of Fatehabad and he said to make a halt in the city and come back

in the morning. I began weeping and there was my fight with my soul and began saying abused to the soul. Oh infidel soul, when you will not become Muslim so that the people will get salvation from your city. One person of light who was the heavy and pious person who come there and he said to me “ Why you are worried.? You know that he was did such mystical exercises and was suffered many difficulties. He was mentioned details of many learned persons.He was mentioned their mystical exercises and difficulties on the mysticism on this way.” I did crying out of assistance so he put his hand on the edge of the shirt and he was given to me some yeast and he told me “To cook bread with it and eat.” He was separated from me and he vanished away from there. After this, I went to Bukhara city and I did that important work. I have taken that yeast to the baker and whose name was Ata. He was surprised very much to see that yeast and he said that “ I did not see such kind of the yeast.” He was asked my condition. I told him “ He is among servants of Khaja Sahib.”

That baker was made breads with that yeast with very much humbleness. I have given one bread to him and proceeded towards Qasar Arifan. I have reached Darwaza Kalabad in the evening time.I have performed Maghrib prayer in the mosque of that place and also Eisha prayer there

and stayed in that mosque. After Eisha prayer I was smelled fragrance of the apples. After some time , there were fallen 14 apples from arch which was in the direction Qibla (direction in which Muslims turn face in prayer) so I have eaten bread with those apples. In that night I went to Qisar Arifan. I have performed Fajar prayer with Khaja Sahib there. I said salam to him. He said, "Do you know the person who was given you yeast.?" I said " No," He said, "Which matters he was talked with you.?" I have said him "All details as it is in this matter." He said "He was Prophet Khizer (A.S.) and Prophet Khizer (A.S.) is also an unrelated person.And what is your work with him.? Only demand from Allah. "After this " He was told the story of the apples. And he said, "Due to your luck you have become a friend of the baker." At last, it happened that baker became a popular person with Prophet Khizer (A.S.) and he was in such condition until his last time.

This has reported having said by one darwesh that" Our Khaja Sahib was in Khaidiyut. My self, my uncle and darwesh Naibbasha were in the garden of Arsalan and all were in the condition of under pressure of seizure. But their condition was very strong so they rolled down in the soil and their heads and faces

were covered with soil. During this time Khaja Sahib said that “ As per dealing you have to pay ransom amount so that you get away salvation from this situation. So darwesh of the garden of Arsalan has paid 1000 Dinar and my uncle was given 100 Dinars and I have given 10 Dinars. There came an idea into my heart that there is no Dinar with the darwesh of the garden and my uncle did not have 100 Dinars with him and I have total capital of 1000 Dinars with me but Khaja Sahib charged for me for 10 Dinars. Khaja Sahib said that “ This dealing is not been demanded from the angle of this world.” This is related to the angle of friendship and by way of mysticism. With this, I was much effected and my faith and love towards Khaja Sahib were increased very much.

This has reported having said by darwesh that “There was also one reason for which there was increased my love with Khaja Sahib that one dear person was sent to Qasar Arifan in the service of Khaja Sahib. With Sheikh Amir Hussain and Sheikh Mohammed Jabar Kosh and with other darwesh persons Khaja Sahib was there in that garden in which now his mausoleum is situated there. Before them, adzes and spades were available there. Upon reaching before them then there was prevailed me the condition of horror and shivering. After some time Khaja Sahib then

he came from his house and he was asked to me that “ How his condition was changed.?” I said that “When he was reached here then he began fearing. And I do not know the reason in this matter.?” He was told me to ask Amir Hussain what is matter .” When I have asked with Amir Hussain then he said that “ From the morning digging work was in progress with spades by the darwesh persons and who were brining soil in the service of Khaja Sahib. After some Khaja Sahib went into his house to bring food for the darwesh persons. After some time we have seen one young person who came from the house of Khaja Sahib toward this way. He was flying from one place to another like a bird and till such that he was also passed from us in such a way. Then we began him watching. We have made the intention to leave the work and go to see that person. During this time Khaja Sahib came from his house and he said to us while indicating us that “ Where you are going.?” When Sheikh Amir Hussain said this then Khaja Sahib was paid attention towards me and he said that “ When you have reached in the condition and then there is a reflection of their condition upon you.” After this Khaja Sahib said that “ The story of young man who was such that he was coming to Nesaf from Bukhara I have seen one person who was flying like a bird there. When I was reached to

him and said to him that “ When you have left the company of the Khadiyut people so how you have come over there.?” He said with pain and longing that “ He belongs to the such and such city. That nation was given me friendship and their company and they have given me the way and for a period of a long time, I was in their company. One day we were sitting on the mountain and at that time there came desire in my heart about my wife and sons. When they saw the condition of my heart then they have told me to go and they said they have the intention that they will go to my place along with me and leave me there. I have caught soon their edge of the shirt of one person and from him, I have requested to leave me to such place where the people live there. When I have seen myself then I have found myself here. So I have brought that person from Nesif to Bukhara. He was in my house for the period of the six days. Now I went into his so that to bring food for the darwesh persons then at that time young man was asked permission from my side to leave from there so I have given permission to him. When I was an intention to lift the table cloth then at that time the young man left this place. I have seen the worrying condition of the darwesh persons. I have come out from the house and said to those darwesh persons to be patient for some time till his coming back from there. It is required by

darwesh persons that they should not leave the place for any reason. So that for regarding instruction of his spiritual master there will bring no change for any reason. And if even he will see the Prophet Khizer (A.S.) then also should not pay attention towards him. When Khaja Sahib was saying this then at that time there were prevailed condition of horror on his forehead. He said that “ From all lesser and easy condition is the flying in the air.” So even bee also fly in the air. By paying his attention towards Amir Hussain and other darwesh persons he said them that to fill the spades and leave them. Then Khaja Sahib was given an indication to spades so for this spades went to other place and by putting the soil down and it came back to its previous place of the darwesh persons. Upon seeing this the condition of all person’s has been changed. Especially upon me, there was very much effect of it and my love with Khaja Sahib was increased very much. After this Khaja Sahib said that “ For these things, there is no confidence by all holy persons with them. After this, I was going Bukhara. and told this story there before dear persons so all of them were surprised.

This has reported having said by Khaja Ala Haq that among darwesh persons of Khaja Sahib there was one darwesh person and his name was Amir Taj who had the special status of dignity with him. When darwesh persons used to send him from Bukhara city to Qasar Arfian for attending some work then he will reach there quickly in short period of time. In the same way, he used to reach from Bukhara city to Qasar Arfian quickly in short period of time. His method was such that when he will be away from the sight of the darwesh persons then usually at that time in that condition he will fly like birds. He said that " One-time darwesh have sent him for some work to Bukhara. I was going there with my dignity. By chance Khaja Sahib was also going to Bukhara when he was able to know the information about my dignity then he was ceased my quality and due to this reason, I became helpless for such kind of the walking. I have heard that one darwesh who was saying that when our Khaja Sahib was staying in Qurasan and he was talking with darwesh persons that " In the condition and qualities of the other persons he can do usage and if he wants he can give them or if he wants then he can take back from them."

This has reported having said by Hadrat Ala Al Haq that "One day his companions were present in the service of Khaja Sahib. From Kofin

one Turkey darwesh came and his name was Lawar in the service of Khaja Sahib and he said salam to him. Khaja Sahib said to him "What do you want and why did he come there.?" He said to him that "He wants his soul." Khaja sahib paid attention to his companions and asked them "Whether to give him.?" The companions said that "Your kindness is more than this." So for this reason instantly in him, there was created such quality and condition that which could not be possible to describe such things. One who looks then he will become a lover of him. In this way, due to the felicity of his look, he became a popular person.

This has reported having said by one darwesh that "As per instruction of Khaja Sahib in Qasar Arifian the work with big spade we were doing there. During this period one darwesh and his name Mohammed Jabber Kosh was reached here from Revatan. One quality and condition was utilized in him. He was very much restless due to this reason. He was asked with the persons who were pulling of the spades about Khaja Sahib. They said that "He was gone towards his house." Darwesh Mohammed went soon towards the house of Khaja Sahib and due to the much worrying condition, he was flying like a bird. There is long distance to the house of

Khaja Sahib from here. After flying the second time he was reached near the house of Khaja Sahib. When darwesh persons have seen his condition then they began going behind him. At that time Khaja Sahib came out of the house. And he was called darwesh persons "What they want from that helpless Fakir.? This quality is not showing his perfection and it is not the matter of trust. Many unrelated persons will fly in the air like a bird. But the demand for Allah is better than this." The darwesh persons were very much worried. Khaja Sahib said to them to fill spade with soil. Due to an indication of Khaja Sahib, the spade went away and emptied the soil automatically and returned back to its previous place. The persons who were present there were regretted upon seeing the scene.

This has reported having said that for construction work Khaja Sahib has engaged two persons by hiring for carrying soil by spade from one place to another. After passing of some time two persons began pulling spades dishearted. Khaja Sahib was paid attention towards them and he said that there is no need of doing favour upon him. If he will indicate this spade then it will begin working automatically. Upon saying this the spade began working by filling soil on it and it went to the distance place and there it was emptied the soil and return back to its previous

automatically. Upon seeing this scene many persons became devotees of Khaja Sahib.

This has reported having said by one darwesh that "One day he was with Khaja Sahib in Qasar Arifan and he was engaged in the work with the spade for carrying soil from one place to another. For some time this work was done by me. Then Khaja Sahib stayed there and he said "There is no need to hold the spade in my hands but you hold it by your side." Due to an indication of Khaja Sahib, the spade began moving automatically and there was no difficulty for me. For the enjoyment purpose, I began going and coming with the spade very fast.

This has reported having said by Hadrat Ala Al Haq that "One day our Khaja Sahib was sitting with the group persons at the door of the Kalaabad. At that time many persons were going to Fatehabad. He was indicated one darwesh to bring that person in the crowd who was wearing old clothes. When he was present in his service then he was asked with him "Why he was separated from Khadiyut persons.?" He said that "Once he was on the mountain of Abi Qais and my original name is Qutub. Whenever we require food then there will be available

soup in the hand of every person every day. There came an idea in my heart that if there would be available grilled mince then it would be most better. Due to this thinking, I was kept away from them. Since such long time, I was in the condition of the grief for the matter of their separation. Whatever I make a request then I could not get excellence of their company.”

This has reported having said by one devotee of Khaja Sahib that “During the beginning days of his condition Khaja Sahib was in the bath room. For the firmness of my faith, there was created a desire in me for seeing the miracles of Khaja Sahib. There was severe thirstiness with me. At that time Khaja Sahib said to me to bring cold water. I came out of the bath room and filled water glass with cold water so that to present in the service of Khaja Sahib. But there came an idea in my heart that first drink one glass of cold water then after that to take another glass of cold water in the service of Khaja Sahib. So I did in this way. Then filled another cup of cold glass and which was taken in the service of Khaja Sahib. Then he said, “Why you have acted upon your thinking and drinking water.” This is a miracle and from which my faith was increased very much.

It has reported to having said that “Once Khaja Sahib was in Nasir in the winter season.

When he was going from there to Bukhara in that journey with him there was Khaja Mohammed Nabira, son of Hafiz Uddin Kabir Bukhari was also with him. On that day the weather was very cloudy. The darwesh persons of Nasif were requested him to stay but he did not stay there. With him, too many darwesh persons were there. The rain fall was started and it began increasing. He was indicated towards Khaja Mohammed and asked him to say rain "To stop." Khaja Mohammed was not tolerant to talk such matter before him. He said to him that "He is saying to him to say the rain to stop. Why he did not say this.?" At last Khaja Mohammed did same as per order of Khaja Sahib and immediately rain was stopped and the weather became clear and the sun began shining. There was prevailed one condition on the audience there. They began weeping while going to Nesaf and they began kissing the stirrup of his horse and then they returned back from there.

This has reported having said by Amir Hussain that "Once our Khaja Sahib was there in that garden in which now his mausoleum is situated. The son of Amir Kalal, Amir Burhanuddin brought some quantity of the fish for Khaja Sahib. Khaja

Sahib was busy in the cooking of the fish. When Khwaja Sahib put fish on the stove then at that time clouds come were there in the sky. This was spring season. Hadrat Khaja Sahib indicated towards Amir Burhanuddin to say to the rain to stop. So that it should not fall at this place. He has pretended his helplessness and said to him that "He is not eligible to say like that." Hadrat Khaja Sahib said to him that "He is saying to him." Amir Burhanuddin due to helplessness followed his instruction. Due to the divine power of Allah, there was little drizzle was there. But there was heavy rain fall around that area that there was an accumulation of the water in every place. Upon seeing this scene the faith of the persons who were present there was increased very much.

This has reported having said by one wise person that our " Khaja Sahib stayed in Kush in the spring season. There will be secured rain fall here than practice in the spring season. He stayed in such room in which there was leakage of the water from its roof to the inside of the room. When he was put his holy foot inside of the room then there was no leakage of the water available in the room. And for five days there was heavy rain fall day and night but there was no leakage of water in the room. But due to the effect of the rain fall in Kush many buildings and habitation were destroyed. Upon seeing this scene many persons

were accepted his complete stainless. In this way, the look of the holy persons shows such indications.

This has reported to having said that “ One day our Khaja Sahib went at the house of his friend. There was spring season at that time. There was began heavy rain fall on that day. There was leakage in the roof of that house so water was falling in the house. But Khaja Sahib stayed in that house. The house owner was worried about this matter. Khaja Sahib said to him that “Be consoled. Due to putting the foot into the house of darwesh persons then there will be no leakage in the roof of the house. Due to the felicity of saying of the tongue of Khaja Sahib then the leakage of the water from the roof into the house was stopped. Until he stayed there in that house there was no water in the house due to leakage from the house roof. Even though during this time there was continued rain fall. Many buildings were fallen down on the ground. And many houses in that area were destroyed there. At last, the day when he was intended to leave that place then house owner was prepared food for him. At the time of putting down of the table cloth, the house owner was told his house hold persons to keep a large quantity of

the breads there. The family members thought in this matter that in this way there will be remaining small quantity of breads for them. So they put breads on the table cloth with disheartedness. For this reason, there was left over heavy weight of the sadness on the house owner. When table cloth was placed then Khaja Sahib said that whether these breads will be eaten.?" For this matter also there was left over weight on the house owner. When the family members have realized that Khaja Sahib was able to know the act of disrespect done by them. Then he said that "Even though house members have put down breads with disheartedly but for the sake of his heart-break we will eat the bread. He has eaten that bread. When that dear person was lifted that table cloth then the family members were seen that there were breads remaining in large number on the table cloth and for this reason, they were surprised. When he was taken out his holy foot then leakage of the water began falling from the house roof and it seems like that there water flowing from a drain pipe. That dear person was reminded Khaja Sahib that you have said that " There will be no leakage water from the house roof and there will be no falling of leakage water into the house." He said, "Yes he said like that but it was happened due to disrespect by the persons of the house."

This has reported having said by one darwesh that "Our Khaja Sahib was going to Bukhara from Nasif. At that time the sun was in the tower of Gemini and weather was very hot. Many darwesh persons were going in his company. The time of mid-morning was started. Khaja Sahib has said, "To load weight on the donkeys." The darwesh persons said that "The weather is very hot." Khaja sahib said that "To continue the journey without a stopover. The darwesh persons were started on the journey. Then Khaja Sahib paid attention toward this weak person and he said: "The weather is very hot." I said, "Yes, my neck is burnt." By chance, Khaja Sahib was wearing at that time felt cap on his head. For this reason, he was saved from the rays of the sun light. He was immediately taken out his felt cap at the place of the sun. For this reason, the heat of the sun was falling on his neck. Then he said that "His neck is also burning. After some time one piece of cloud was appeared in the sky and slowly in the atmosphere clouds appeared there in the sky. The hottest weather was changed into pleasant completely. He said that "I will see how he will burn at this time." Upon seeing this condition of the darwesh person was changed.

Sheikh Qusro has reported to having narrated by Moulana Arif that "One day we were going with Khaja Sahib on the way. There was a season of severe cold at that time and in our feet, there were no socks as well as no shoes. There was started large-scale snow falling. We are in worried condition. I have paid attention toward Khaja Sahib and was informed him the condition. So Khaja Sahib was seen in the sky with horror look. Then immediately snow falling was stopped and weather condition was become pleasant.

With one darwesh it has reported to having narrated that "Our Khaja Sahib stayed in Khadiyut in the house of Ishaque. The darwesh persons were busy in the preparation of the food. There were fire flames in a high level in the stove. During this period Khaja Sahib has put his holy hand on the stove and he was kept the hand there for some time. When he was taken out a hand from the stove and due to kindness and favour of Allah there was no damaged was done to even one hair.

"Prophet Ibrahim (A.S.) has said to the fire if there will be remaining of one hair then also burn it."

Due to the observation of this condition all persons were feeling the heat. This has reported to having narrated by one darwesh that "On the day when his son died then Khaja Sahib said that

this accident was happened as per the Sunnah of the prophet. His son died and also our son died. This is the work of kindness and favour of the Lord. In this way, all our acts are as per Sunnah of the prophet. So in this way, once the prophet was there in one house along with his companions. There was required to prepare the breads there. The prophet said to every person to put the bread on the stove. So all have been put the breads and even the prophet was also put the bread. The cover of the stove was fixed over it and after some time it was opened the cover of the stove and that bread of all companions was ready there but the bread which was put by the prophet was not prepared. We have also acted upon such Sunnah of the prophet. The bread of the darwesh persons was prepared and our bread was not prepared.

This has reported having said by one darwesh that "Our Khaja Sahib was going somewhere. And Sheikh Amir Hussain was also going in his obedience. When he was reached on the bank of the river then he was stood on the bridge and he said to Amir Hussain that "It is a time of sacrificing so fall yourself in the river." He has

followed his instruction and he was drowning in the river water. When he was passed away from the bridge then water came at that side. He stayed there for a long time. Some companions of Khaja Sahib were with him there. After that Khaja Sahib said, "Amir Hussain come out from the water." Sheikh Amir Hussain when came out of the water then his clothes were dry completely. Hadrat Khaja Sahib asked him "What was his condition in the water." He said that "His condition was good. As per your order when he fell down himself in the water then he found himself in the clean house. After some time there was seen one door there in it. When you have given the order to come out from there then I came out from that door and I was reached to you."

This has reported having said by one darwesh that " His father stayed in Khadiyut and who was engaged in the service of the ruler there. Allah due to his favour and kindness was exalted me by granting love of Khaja Sahib. My parents scolded one darwesh. And due to this reason that darwesh and Khaja Sahib became angry with my parents. When there were began coming calamities upon my parents. And for this reason, their condition became worse. My father became addicted to intoxication and his condition became such that he was required the employment in the bath room and since a long period of time I could not see

him. One day I went into the service of Khaja Sahib. He said that "He went to the such and such bathroom and when I have seen your father was available there then came in me mercy feelings for him. He was asking you so go and take care of him there." I have requested and told with Khaja Sahib that "I am going there to take care of him. But please pray for the removal of difficulties and problems for him." He was done kindness and favour. And he also said that "When you will reach to him then say to repeat these words which are as follows. " Ya ghiayas Al- Mustagshin Agasni." And from this, he will be recovered his health." I have said to him the recital which was prescribed by Khaja Sahib for him. Upon repetition of this phrase for three or four times and due to its felicity he became well. On the next day, he was going to Khadiyut. When he was going on the conveyance and he reached to the cross-roads then at that time Khaja Sahib was at the door of the mosque. He was got down from the conveyance and thanked for his kindness and favour and informed him about the recovery of his health. Khaja Sahib said to me to help my father to ride the conveyance. For this, I was caught his foot and he pushed me away and said that " Even though he is his son. But due to the relation

of darweshi of Khaja Sahib, he is not suitable that you should do service for me.” When Khaja Sahib said to him that “To allow him to do your service.” Then he said that “ When my son is close to you then why he is not near to him.?” Hadrat Khaja Sahib said that “ Due to the reason of your son you will get such nearness that you will die with faith. Even though your life will be in poverty and in a destitute condition.” So it happened that he died with faith.

“ Oh Allah give all of us death with faith and for the love of our holy persons make us salvation due to your kindness and favour.”

This has reported having said by one darwesh that “ Once our Khaja Sahib was going towards Garden of Arsalan and near that village, he was met with one Majzoub (one lost in divine meditation). At one place he was sat with him there. In his dignity, he was disrespected and he said great bad matters that “ I regret you and your Lord.” And there was much effect on him. Upon this, he said two times “After nature forgiveness.” And then he was going towards Khadiyut. Majzoub said that “To ask any of our darwesh to embrace with him.” Khaja Sahib said that option of the fixation is your responsibility.” Majzoub said that “To ask Sheikh Amir Hussain to embrace with him.” Khaja Sahib indicated towards

Amir Hussain. Then he has embraced him and his condition became worst. He was fallen down on the earth and his soul left out of the body and left to another world. The Majzoub was become surprised and ran behind him and when he was reached near him then he has told him the details of the condition. Khaja Sahib said that "He did well that he died. And whatever will happen which will be as per desired of Allah. And prepare his grave and shroud and bury him in the grave." The Majzoub started weeping and wailing and crying out for assistance and he was requested to do some course of action. When helplessness of Majzoub was increased very much then he was seen that Khaja Sahib was not paying any attention then he has requested every darwesh to recommend for him with Khaja Sahib to solve the problem smoothly. Hadrat Khaja Sahib paid his attention towards that Majzoub and said that "One who will regret him and his Allah then he will face such kind of the difficulties and this is his right." The Majzoub in this way continued his request entreaty in this matter. All darwesh persons in one tongue have presented their request in the service of Khaja Sahib to forgive Majzoub person even though he was done a bad deed and he has disrespected him very much. But at this time he is very much apologetic in this matter. Due to kindness, Khaja Sahib was

returned

back. He put his holy foot on the chest of Amir Hussain and his soul came back and he began moving. After some time, he became in his normal condition. Khaja Sahib said "When I was reached to near to him then I have traveled and found his soul in the fourth sky and I was tried to return back from there. The reality of his life which became the reason for the reality of the life of the darwesh persons. The faith of the darwesh persons was increased about the saintliness of Khaja Sahib.

This has reported having said by one darwesh that Khaja Sahib said to Sheikh Shadi "To sell away all his oxes." He was sold away all his oxes except red ox. Khaja Sahib came to Khadiyut but he did not pay any attention towards Sheikh Shadi. In that company, there were many darwesh persons from Khadiyut were there. After some time the condition of Sheikh Shadi became worst. And from him, there is coming sound like that some one is pounding of the walnut." Hadrat Khaja Sahib paid attention towards Sheikh Shadi and said that "We are not giving you any trouble but that red ox is striking his horns towards him and the sound of which is being heard by the audience there. Khaja Sahib was saying like this "What we can do but that red ox is striking his horns towards him." After this those persons requested very much in the presence of Khaja

Sahib for his forgiveness. He was forgiven him. Upon seeing this scene all persons became devotees of the Khaja Sahib with firmness.

This has reported having said by one darwesh that "When our Khaja Sahib was staying in Khadiyut. And he was paying attention to somebody in his innermost so that he should come on the way. That person gave me sugar-candy and aksed me to give to Khaja Sahib. Khaja Sahib was not accepted that sugar-candy from me. I have given back sugar-candy to that person. That person has explained his saintliness and he has said that "Surely it is same like this that the sugar-candy which was sent by me and at that, I was told that if he will be a holy person of Allah then he will not accept the sugar-candy. But take it now and this time he will accept it." Really when I was presented sugar-candy in his service then he has accepted it. And he told me that "To save it." After this, he went to some other side. After covering some journey distance one devotee was presented one basket of peomengrate in his service. One pomegranate he was given to me and he said that it should be given to that person and it is their secret which is sealed and he was reciting following bait couplet.

“ There has he sealed matters among two friends and to disclose the interpreter or attachee which is ill-legal and cruelty. ”

When I have given pomegranate to that person then his condition was changed. He was said that “When I have given you sugar-candy second time then there was thought in my heart that this time he will accept my sugar-candy and he will send me one pomeongrate. Then I believed that Khaja Sahib is strong and he is a man of perfect saintliness.” So due to the facility of the look of Khaja Sahib, that man came on the way of the truth.

This has reported having said by one darwesh that “One cruel person who was bringing one cheque or bank draft in the name of Qasr Arifan. By chance, he was met with Khaja Sahib. And who presented it in his service. He was said him to take it towards the people of the village. That cruel person disrespected him there. He has pulled the old shirt which was worn by Khaja Sahib. And he has kicked Khaja Sahib and from there he was going towards Khadiyut village. During the night due to the reason of violence on the women, some person was cut off his head. For this reason, the people were freed from the cruelty of that person. And, his killing became the cause of the life of the other persons.

This has reported having said by one darwesh that "In Khadiyut village Khaja Sahib was standing at the bank of the river. He said to one darwesh to cut and bring wood from the cane tree and from it we will make a handle. He was cut wood from the cane tree and was presented in service of Khaja Sahib. One cruel person from Khadiyut village came there and began beating that darwesh who cut the wood from that cane tree. He said to that person " To beat him as this sin was done by me and not done by him." But still, he was continued beating that darwesh. Khaja Sahib continued saying this but he was beating that person. At last that cruel person proceeds towards Khaja Sahib and he kicked with his foot to him. And in the angry condition, he rode on the horse and he went away from there. At the bank of the river, there was a garden and in which he followed and began running behind one a bird on the horse back. During the running time, he was fallen down from the horse and left foot from which he, was kicked Khaja Sahib was be entangled in the stirrup and was broken badly and in this way, he died. Upon seeing the scene many people became his devotees and lovers.

This has reported having said by one darwesh that “ When our Khaja Sahib was staying at Darwaza Kalalbad in one room of darwesh. After passing of some time it was heard the sound of the hoofs of some animal which was coming from Fathabad and which was coming near the room and he was stopped there. Then Khaja Sahib was called from the room and he said that “Naikbasha enter inside and whatever you want which is available here. And your purpose will be fulfilled here.” When Naikbahsa came inside of the room then Khaja Sahib said that “We have returned back your mule from the embankment (pushta) of Farjun. We know that you are going to Tarmaz for the search of the truth. I said that it is discouraging that the student should go from here to Tarmaz.”Naikbasha said that “ The reality is same which is said by you. When we have reached the embankment of Farjun then mule was stopped there. I have tried my best but mule was not moved towards one step further. I thought that this is expedience in that to leave the reins of the mule so that he can go anywhere as per his wish. In this way, he came straight and stopped here before your room.” All persons present in the room were surprised. After this, that person became famous and well known.

This has reported having said by one darwesh that “One-day Khaja Sahib while showing his

kindness to Sheikh Amir Hussain he was snubbing him and said that I have said "To level such and such land so that it can absorb water but in this matter, you have done an act of the negligence and carelessness." By chance in that meeting Moulana Hussamuddin, Khaja Yousuf and other learned persons were present there and who were devotees and lovers of Khaja Sahib. There were also other persons of Qasr Arifan were attending the meeting. In this situation one person Hasan from Qasar Arifan requested Khaja Sahib to forgive Amir Hussain. Khaja Sahib said to him "Be silent, I am showing affection toward Amir Hussain and you do not know." In spite of this, the name of the person Hasan was repeated his request number of times in service of Khaja Sahib. At last Khaja Sahib paid attention towards him said to him that "I have handed over Amir Hussain to you. So you know or Amir Hussain knows in this matter." At that time the condition of Amir Hussain was changed. He was lifting his head from the earth to some level and striking with the earth surface and from him, there was coming sound like the breaking of the walnut. Due to this reason, there was prevailed a condition of horror on the audience of the meeting place. The persons who were presents there could not have divine help in this matter to request Khaja Sahib to forgive Amir

Hussain. Khaja Ala Haq indicated towards Moulana Husamuddin and Khaja Yousuf. All learned person together requested in the service of Khaja Sahib. He was paid attention towards Khaja Yousuf and other learned persons and said that "For sake of all of you I was forgiven, Amir Hussain." Immediately his condition was changed and he came back to his original condition.

This has reported having said by one darwesh that "For meeting with Khaja Sahib he went there very fast and sat near Khaja Sahib. He said him that " To sit away from him and this is not the time for coming near. As such you will come near to me then there will be such difficulty which will prevail upon you." That darwesh said that " When he went outside of the room then cruel persons caught him and they have demanded 1,000 Dirhams from him and they disturbed him very much. After trying too much hardship I with much difficulty escaped from their grip. And then at that time, I was remembered that saying which he was heard from the darwesh persons many times and in which it is said by giving reference of Khaja Sahib has said that " There is thanks of Allah who was given me divine help to meet this group of the persons at the suitable time. And at the time of keeping away from them, it was possible for me to be kept away from them. With those persons who can get favour from them and who know their sayings and

conditions because sometime they will get from them a fortune and some time there will be an available calamity. ”

This has reported having said by one darwesh that “One-time Khaja Sahib said to me in Qasr Arifan that there is 60 Maunds (One Maund = 37.3242 kilograms) wheat in our house and which is required to take Bukhara.From that wheat, I have taken 2 Maund wheat and kept it in somewhere. After some time Khaja Sahib came there and he said to Amir Hussain to put the wheat in the container.Amir Hussain was engaged in this work. And Khaja Sahib asked him “How much quantity of the wheat is there.?” “I said this is 60 Maunds of the wheat.” Khaja Sahib said, “This is not 60 Maunds of the wheat”.Upon saying he went to his house. Amir Hussain was engaged in the work. I was, surprised and began thinking and I was saying in my heart that if he will know that the wheat is not 60 Maunds then he also know that I have taken 2 Maunds of the wheat. I have brought 2 Muands wheat from there and put in the container of the wheat. After some time Khaja Sahib came there and he said to Amir Hussain to load the wheat on the donkey to proceed towards Bukhara. At that time Amir Hussain asked him “How much quantity of the

wheat ?.” Khaja Sahib has said, “The wheat is 60 Maunds.” Sheikh Hussain was surprised and asked with Khaja Sahib that “You have said at that time it, is not 60 Maunds wheat but now you are saying it is 60 Maunds.” Khaja Sahib said that “ Yes, at that time the wheat was not 60 Maunds and now the wheat is 60 Maunds.”

This has reported having said by Khaja Al Haq that our Khaja Sahib was going in the bazaar and he was found there one person who was holding a small earthen pot of the sweets for the sale. He has broken it. The action of Khaja Sahib was become unpleasant to the persons who were present there. After a search, it was known that there was found one dead mouse in the small earthen pot of the sweet. Upon this wisdom, the people surprised and their dishearted-ness was changed into the piousness.

This has reported having said by one darwesh that “Our Khaja Sahib was passing from one river bank. There was one boy who was keeping long-necked flask and which was broken by Khaja Sahib. The boy began weeping. Khaja Sahib has sent one person to the bazaar to bring a long-necked flask for him. Upon investigating, in this matter it was known that the flask was impure.”

This has reported having said by one darwesh that “Our Khaja Sahib was present in that garden

in which now his mausoleum is situated. And I was present there along with other darwesh persons in the service of Khaja Sahib. He was sitting with the support of the pillow there. After some time there was prevailed the condition of horror upon him. And that darwesh became unconscious. He was stood from there and began walking around the water tank. After some time he was embraced one tree of the apples. And his existence was becoming such a large that with his personality the garden was filled. I have seen his existence in everything there. Then I have seen that his existence was begun becoming small and till such that there was left no effect of that condition. Then I have seen that his existence came back in his original shape. And he was still standing there while holding that apple tree with his two hands. I was surprised very much in this matter. Khaja Sahib said that "With Azizan such events have been reported to have said by him. "

This has reported having said by one darwesh that " When our Khaja Sahib was staying in Qasar Arifan. One day one Mauzzan (one who shouts the call to prayer) was called Asar prayer in the mosque there. During this time one attachee came

from Khadiyut and he was informed that the uncle of such and darwesh is sick there. Khaja Sahib was much affection with him. We were engaged talking about him and Iqamat (The word iqama (Arabic: إقامة) refers to the second call to Islamic Prayer) was started. He has performed the Asar evening prayer. And he has completed his recital and he was stood there. Still, he was not left from the prayer

Arabic: raji'un. ilayhi inna) سرا لجيو سن ل a is
wa lillahi Inna said he and mat (إلنا ل
والله لا إله إلا الله

part of a verse from the Qur'an which translates to "We belong to Allah and to Him we shall return. The phrase is recited by Muslims when a person experiences a tragedy in life.)

After Eisha prayer it was reached news from Khadiyut that his uncle was dead. When it was asked with the messenger who brought the news at what time he died there then he said that he died at the time of the Asar prayer.

This has reported having said by one darwesh that "Our Khaja Sahib stayed one time in Qasar Arifan and at that time one darwesh and his name Ibrahim came there from Khadiyut to include him in his company there. He was asked with him "Have you came there on the donkey or by foot.?" He was asked to him "If you claimed of our love

then why you have not covered the journey by the foot from Khadiyut to Qasar Arifan.” He said, “He has covered some journey distance on the big size hare and some distance of the journey by the foot.” He said to him that “If you are a claimant of our, love then why you have not covered the whole journey distance by the foot.” That darwesh was begun weeping. At that time he was going towards the garden of the village of Arslan. When he was reached there then big gathering was came into being there. The darwesh and humble persons were gathered there. It became a comfortable company. After that Ibrahim Khadiyuti came there after reaching Khaja Sahib in the garden of Arsalan. He was still weeping and crying out for assistance with Khaja Sahib. The gathering of the garden of Arslan was paid attention and kindness to Ibrahim Khadiyuti and requested in the service of Khaja Sahib for his forgiveness. He was called him towards his side and was paid kindness to him then he became unconscious and he was fallen down and his breathing was no more with him. The people were surprised. And they have accepted it that Ibrahim died. For making any curry such time is required and at the same time, Ibrahim Khadiyuti was unconscious. After this Khaja Sahib has put his holy hand on him. So his condition of the unconsciousness was over. But he did not have the power to sit and stood. He said

that “He should be taken toward Khadiyut. Where he will live in the house then another darwesh should not come before him.” Upon knowing of his condition one of his old pious lady reaching Ibrahim Khadiyut and she sat with him for some time. So his condition was also reflected in that old lady. She became unconscious and she was fallen down and she was in such condition for long period of time. When she became conscious then she did not come back in her original condition to full extent and day by day her condition was increased. And the big indications were seen by her.

This has reported having said by one darwesh that one time during the stay in the city of Bukhara Khaja Sahib was talking about the position of the love. The condition of the audience of the meeting was changed. And that condition was also reflected in me and in that condition, I proceeded toward Qasar Arifan. And at that place, there were established mutual relations with somebody. When we went near each other than at that time one hand was appeared there. When I have seen that hand and holy sleeve which belonged to Khaja sahib. I have closed my eyes immediately and went to my house. I have seen Sheikh Shadi. He said to me that “ Khaja Sahib sent to him to convey his message that your relatives should take your care and attention very

well. Until we will not reach towards you then your condition will not end.” After one week of this event when there was my meeting with him then he said that “Until you have not seen his hand then you have not closed your eyes.” At that time due to his some affection he has removed that condition from me. One day this weak person who is collected all these events and effects of the Khaja Sahib was in Bukhara city. In the company of the darwesh persons, there was discussion was in progress about the affection of the spiritual master Khaja Sahib with his disciples and which is available with him to what extent.? One darwesh among darwesh persons of Khaja Sahib said that “The distance from his place to Bukhara is 12 Farsang (1 Farsang =5.5 Kilometers). One day it happened that he was decided that to go to the house of the friend to see him. When he was reached there then his friend was not there in his house. I have told his wife to wash my clothes. During this period there was created a heartily relation with her and which was beyond my control. I have told her to close the doors of the house. At that time I have heard the sound of the rider there. And who was coming fastly towards us? And he was saying “Is there any darwesh person of the such and such name with you.?” And he was mentioned my name. So I was

worried very much. That unfortunate women also replied by helplessly about me in the affirmative. In the inevitable condition with confusion, I left that house. That rider told me that “Khaja Sahib is calling you. Upon my reaching Bukhara he was given me his horse and he said that without any further delay bring him soon.” That darwesh said that “There was a long distance between us. Even though Khaja Sahib was saved him. If there will be no kindness and affection of Khaja Sahib then definitely he will be involved in the sin. In the condition of the fearing when I reached in the service of Khaja Sahib and was said salam to him. He did not mention any thing among the persons. And in this manner, I was engaged soon in the work of preparation of the food. He did not eat any food from that food which was prepared by me. All the time he was looked at me with his look of horror towards me.” In the loneliness, he said that “If he will not reach there what condition which will be prevailed upon you.” I was regretted very much.

From one darwesh person who has reported to have said that “He was in some place in the garden. By chance, I have met somebody with which there was developed, heartily love. And my condition was become out of the control. Then I have decided and went near to her. During this time I have seen that Khaja Sahib who making the

intention to strike me with the stick. I have hidden my eyes and put my hands upon my face. And from there I came back fastly towards my house. For long period of time, I could not see the things well. The place where I resided is at that place which is away from Bukhara for the journey of ten days. ”

This has reported having said by one darwesh that “ In Qasar Arifan the darwesh persons engaged in the cultivation of agriculture work. Which is required for the irrigation. As such weather was dry. As such that it will usually happen in Bukhara in the spring season. One day Khaja Sahib came near to the field and said that this field there is required for the irrigation. I was said that “ There is no water”. He said that “ Allah is empowered and so He can give water. Your repair mouth of the river.” I did like that and all the night I waited for the water. But water came in the morning time. I have irrigated my field and also watered nearby other fields in which onion and garlic crops were sowed. After this running of the water was stopped. I thought that water is disconnected from the upper side. Upon checking it was found that all arrangement was good. It was not seen the condition of the running of the water to another side. From there I went ahead and seen that the river canal was completely dry. Even though I have tried my best in this matter

and by signs it was found that in this river canal also there was no water before it. I was surprised. When I went in the service of Khaja Sahib then he was asked whether you have irrigated the fields.?" I said yes." Then he said, "In the case of drying of the water in the river what measures you have taken.?" I said that " Upon full investigation, it was come to know that there is no effect of the water at any place." He said that " When you have knowledge in this matter then be silent."

This has reported having said by one darwesh that, " Darwesh persons were digging their fields for river water. During this time I was said that a river canal of Khaja Sahib's family pious person which was dug by his darwesh person as we are digging river canal and in the same way they have dig river canal for him. When the food was brought then his disciples said that it will be good if there will be musk melons of Zamji available. That dear person who went to the field and due to the power of Allah, there were available musk melons of Zamji on the plant. He brought and put musk melons before the darwesh persons. Still, I was saying this matter then Khaja Sahib came there and asked me what you were, talking.?" I was silent. Then another darwesh was told the details of the matter to Khaja Sahib. He was smiled and he engaged us in the conversation and he was

extended his holy hand and from an empty field, he was taken one musk melon of Zamji from there and hid in his sleeve and he proceeded towards his destination. As such there was a time of eating of the darwesh persons was started. We also went behind of Khaja, Sahib. Those darwesh persons said that there is the smell of the musk melons of Zamji. The narrator who was his nearest relative and who said that when Khaja Sahib came back to his house and he hid this story to all persons. And he has said that musk melon was brought by some one from the city of Bukhara. That person also said that when he was entered into his house after Khaja Sahib then family members of Khaja Sahib said to him you were digging the river canal there and some one has brought this musk melon of Zamji from Bukhara. When I have explained reality then also but he did such kind of the negation in this matter. Then the family members of Khaja Sahib have said that "Before the friends of Allah such kind of the works are easy for them. "

This has reported having said by one darwesh that "Once Khaja Sahib was going to Arslan and one cultivator was working in the field. He was asked to him "What you are doing.?" He said that he is leveling the field. If Allah wills then there will be the produce of the good kind of musk melons." He said that "Good kind of

musk melons of the facility will be produced.” When Khaja Sahib was passed away from that farmer and he said that once one farmer was sowing rice in his field and at that time Syed Ata was passing from there. He was asked with him “What you are sowing.? “That farmer has said that” He was sowing rice in the field. But in this field, this crop is not getting well.” Then Syed Ata said to the earth that “ Be given mentioned crop.” For many years in that field, such kind of the same crop was grown. As such in that field, such kind of crop is not sown there. The narrator has reported having said that after some period of time I have seen such farmer of Khadiyut. He swears that this year in it there will be a crop of the musk melons. In that field, once he was sowed barley and after this, I was sowed rice in that field. Then for many years in the season of barley, I have sowed barley and in the season of rice, I was sowed rice. This is due to felicity, of Khaja Sahib and he was said that there will be felicity in the field. This super natural act was well known and famous all over the region. And many of the persons have become his devotees.

This is said by one darwesh that “One day our Khaja Sahib’s darwesh person well known as Naik Roz came in the service of Khaja Sahib from Sugari. Who was in deplorable condition. He was asked the reason with him then he said that in

Soqari one person known as Hussain was abused me very much. But from this, his temperament was not upset but when he did abused of you then for this reason there is a great shock to him. Khaja Sahib said to him that "You do not worry about this matter he will be soon abused in this word and also in another world." There was evening time. When I was reached to Soqari then at that time of sun set was started. There was tiffin in the hand of the Hussain who was carrying to his servant in the field. When his servant was busy in the eating in the field and at that time Hussain was doing the work of the servant in the field. Then at that time one wolf came there and attacked his face and cut his nose and lips and taken away these parts of his body from there. Due to this reason he was looking in the bad shape. And he was disrespected among the people. The people began him saying as the person being attacked by the wolf.

One darwesh Moulana Najamuddin has reported to having narrated that he was heard by Dadrak Kofini that "One-day Khaja Sahib was going from suburbs of Bukhara. Where we have seen 7 deers were there who were going to somewhere. He said that "This dignity of Allah is that such kind of animals come to see them.

You too demand them.” I said that “There is no power with me to call them in your presence.” Then Khaja Sahib said to him that “There is no need to call you because and they themselves pay attention towards you.” When we proceed some steps further then those 7 deers came near to us and stopped there. He said to him “To catch anyone which you like.” When I want to catch any deer then another deer will be come near to me to enable to be caught by me. I was surprised. Khaja Sahib was put his holy hand on the back of these 7 deers and he said that “We got and but there is no need.” We have proceeded further and covered some distance still those deers were standing at their place and looking towards us.

This has reported to having narrated by one darwesh that “ Our Khaja Sahib was staying in the house of Moulana Hussamuddin, Khaja Yousfuddin. In his company learned and darwesh person were there. Among them, Sheikh Shadi was included. In this situation, one person came there and he said that there is his claim upon Sheikh Shadi. So Khaja Sahib said, “ It is good. The learned persons are here. What is claim.?.” The same person said that “He wants to take Sheikh Shadi before the ruler.” He said that “We will take a better judgment among both of you and we will investigate into the matter fully.” That claimant did not accept Khaja Sahib’s saying. He

said “ Shadi go with this person. Now it is known that how he will take you to the ruler.” Some darwesh persons also went from there along with Sheikh Shadi. There were sons with the claimant. Before reaching to the ruler it was required to pass from Darahanin bath room on the way. When he was passed from there and then he was fallen down in the gutter of the bath room upside down and that water was passed into his mouth and nose. He said to his sons to hold him. Immediately and his sons were taken him out from the gutter water. He has opened his eyes and said that “ There is no work of anybody with Sheikh Shadi. This is the wound of the sword of the Sheikh Sahib.” After talking some 2 or 3 matters he died. His sons were engaged in his work. The darwesh persons came back in the service of Sheikh Sahib. In the presence of the learned person Khaja Sahib was paid attention towards Sheikh Shadi and in smiling condition, he said: “ What is happening in the world?.” Khaja Yousuf and audience of the meeting were surprised on this saying of Khaja Sahib “ Now he will know that how he will take him.” For this reason, their faith about Khaja Sahib was increased very much.

This has reported having said by Khaja Ala Haq that our system of Khaja Sahib depends upon firmness and for following the Sunnah of the prophet. So the much

time of his company will be spent with the learned persons. So during his life period, Moulana Hussamuddin Rahili and Moulana Hameeduddin Shashi were well known and famous learned persons of this path. These persons used to attend very much in the company of Khaja Sahib. One day Hadrat Khaja Sahib said to me to take some almonds so that we can take them in the company of Moulana Hameeduddin Shashi. This happens that Moulana was there in Sharabad with his special servant. At the time meeting with Moulana, Khaja Sahib said that "We are searching you and you are busy talking about us." The condition of the wise persons who were present in the company of the Moulana was changed. Hadrat Moulana did very much hospitality of Khaja Sahib. Even though before meeting with Khaja Sahib, Moulana Sahib was talking about Khaja Sahib with other persons. When Moulana and other person eaten almonds then Khaja Sahib was collected skins of the almonds and buried in one pure place. It was looked unpleasant for some persons of Moulana Sahib. Moulana Sahib forbade them and he said, "Do not feel it unpleasant and be patient." Khaja Sahib that "The safety of the almond is done in the skin. And if there will any damage to the skins then there will be an infection of it. If there will be any, damage in the Islamic Shariah law then there will be an infection to the

mystic way.” Moulana Hameeduddin praised him very much and thanked Khaja Sahib. He was said to all persons who were thinking this unpleasant that they did not have patience. He was done support for him. There should not be done abused to the holy persons of Allah. Khaja Sahib that “This is saying of our masters that we are dependent on our learned persons. We do affirmation that one day one holy person was questioned us that “There is our meeting with you but we could not get your path.” In the reply of that pious person said we said that “ Our path is to the obedience of the Sunnah of the prophet. Surely we have proved of it and in the deeds, we are under the obedience of the learned persons. The learned person used to copy down every thing from the prophet. So in action, we are following them. And from the start to end this was our practice.”

This has reported having said by Hadrat Khaja Ala Haq that first Karamat (super natural act) of Khaja Sahib which was, observed by Moulana Hameeduddin Shashi and which caused his reason of love of Khaja Sahib and it was that his selected method which was cleared upon all the persons. So, for this reason, many wise persons have liked his method and began to come into his company. Specially

Moulana Hussamuddin and Khaja Yousuf who have an attachment with our Khaja Sahib. They have become his true lovers upon studying the condition of Khaja Sahib. So he left the school and teaching in the school. The period for which he was worked in the school for which there will be remuneration calculated and for full total amount arrived for 12,000 Dinars. So he was made full intention to returned back total amount completely. In which all wise persons have been supported him in this matter. And in his company, they have participated compulsorily and some learned persons have objected that due to it there will be the closure of the schools and there will be no decoration of the knowledge and also it will be no value and its price. Some persons said that Moulana Husamuddin and Khaja Yousuf are perfect wise persons and their following of Khaja Sahib is not from secret. In the service of Khaja Sahib, Moulana Qird Zahiri who was a famous and well-known disciple of Moulana Hameeduddin was present in his service. I was also present at the meeting at that time. Moulana said that " In the morning we have an intention to conduct the meeting of the Sufi persons. Khaja Sahib accepted and he said that in this demand there is secret in it. And in the early morning, he was started in the service of Moulana. At the meeting time, Moulana Husamuddin was asked reasoning of his coming

there. Khaja Sahib said the story of his demand. Moulana said " Such kind of talking is not his habit. I did not say. Your method is known to all which is depend upon firmness. Nobody has an objection to you. Khaja Sahib said " He is a seeker of the truth. Our aim is behavior and which should be on the road of Mustafa and in the obedience of the Sunnah of the prophet. So there will be distinguished in between truth and false. He is the leader of the time. To derive the orders of the book of Allah from the prophet. The Hadith and signs of the companions should be derived from the prophet. But we are presenting our method. If it is as per the Sunnah of the prophet then continued it. if it is against the Sunnah of the prophet then we will leave it. When Moulana was able to know that his endeavours are there to make difference between truth and false. Then Moulana upon the request of Khaja Sahib conducted the meeting. In which learned person and Fakirs of Bukhara were present in the meeting in the large number. Moulana Qird and one group of the students were have the courage and they have asked what is a method of darwesh person and for this reason, some of the schools were become deserted.? There will be no value and importance of the knowledge will be left there.

After passing of the time the students of religion will not be able to benefit and gain. In that gathering and in such discussion Khaja Sahib was silent. When upon Hadrat Khaja Sahib and his darwesh person's character the people of the meeting were unable to elevate any objection. They have a discussion about many other matters which were not related to the subject. So Moulana was angry and he was strictly prohibited Moulana Qird and his followers and he said them that "Your sayings are not matching with the methods of the truth." After this Khaja Sahib said paying his attention to Moulana and has said that "Allah due to His unlimited favour and kindness was given him the pain and grief of the innermost of the religion. So for coming of the difficulty, Allah said: "The thing which you do not have knowledge then ask the people of the wisdom." We act as per this saying. We ask a question with them and act upon them. For this reason, we think it is compulsory to include in their company." "Is this method is good or not? Tell him in this matter." Hadrat Moulana said that "This is the best way and which is as per Sunnah of the prophet. The people of Islam should strictly act upon it." After this Khaja Sahib said that "When Khaja Yousuf was able to know our method than some time due to kindness he will come into our meetings and used to solve the problems of the religion of the

Fakir persons. How such is this character.?" Hadrat Moulana said that " This is a very liked character."That all groups of the persons became silent. There did not remain any room of the objection.On this situation, Khaja Sahib was wearing the dress of felt.Those persons have said that "There is a prohibition for such kind of the dress. The prophet was prohibited such dress which will cause for the fame as per saying of his Hadith."In that meeting, Khaja Yousuf was present there.He said "This dress of felt does not belong to fame and the dress of the fame is such in which there will be a high level is find there of lavish and which will attract the attention of the people. But these cloths belong to a medium category and which not attracts the attention of the people." Then Hadrat Khaja Sahib said that "When this felt was become a problem of the dispute. It is good that we should not wear this dress of the felt. He was given that dress to one darwesh who was present at the meeting as a gift.The persons who were against of Khaja Sahib said that " We do not know the method of discussion of the darwesh persons. Having similar mental from should be made as an arbitrator so that his decision will be binding for them and he will decide."So during the period of persons of the knowledge there will be such persons available and in them, there will be a control on their actions and condition and from

that person of knowledge

whatever, there will be occurred by him for which the people usually will not accept. During the period our Khaja Sahib there was such kind of the persons were available. "The unbelieving people who want to extinguish this but Allah has an intention for the completion of it. " We also want and others also want.who such lucky person will be kept as friend."

" There is not remaining any kindness which is not done by the beloved." What is there our fault in this matter when he has not looked you with favour at your side."

The persons in the meeting have agreed that sons of Khaja Qutubuddin who belong to holy person's family so such darwesh person should be called there to take a decision. Who will talk about Khaja Sahib and his darwesh persons?. Whatever he will say will be correct saying. In this way, those persons have accepted to make him an arbitrator. And in their thinking, he will be most against the person of Khaja Sahib. So that darwesh were sent some such similar mental persons there to bring that person.Even though for all the time Khaja Sahib was silent there. The remaining opposing persons of Khaja Sahib who were there and who went to long distance to welcome for him. They have treated him with

much respect and honour. When that darwesh was reached in the meeting of Khaja Sahib then opposing persons who were sat in one group together but they sat there separately from the audience. They have asked with that darwesh "About the method of our Khaja Sahib." He said "He will say true saying." Then he while addressing Moulana he said: " Do you know the father of this Fakir, Khaja Qutubuddin.?" All of them said together that he was the leader of the path of mysticism. Especially the beloved darwesh person of the opposing persons at that time he also said that "One day he was in service of my father and at that time Khaja Baha Al Haq came there in the dress of the Nawab and kings. He came down from the conveyance and he was met with my father. After some time my father told me to bring one plant which he was kept in the such and such place of the house at some period of time. I went fast and brought in the service of my father there. He has divided it into 2 parts and he was given one part to me and another part was given to him. And he said "You are my son and he is also his son. In this way he was established our relation of equal status in between us. Then he said that " You both embrace each other." And he said to me "You know that from

him there will be a revelation of big secrets and conditions."Then that darwesh said that "Now there is time of the revelation."From this conversation all unbelieving people were disrespected and disregarded.And in this way the path of Khaja Sahib's truth and scale of saintliness was became heavy due to kindness and favour of Allah on all of them. The truth was manifested and intention of the unbelieving persons were became false. In such a way the defeated persons have gone back immediately from the meeting place. Then Khaja Sahib was regretted much with Moulana Sahib for wasting of his much time. And for which he was paid fine in the service of Moulana Sahib.Moulana was requested with Khaja Sahib for the cooking of the food under his supervision.Immediately Khaja Sahib taken over arrangement by him. Hadrat Moulana was present there along with his special friends. Khaja Sahib will be there for some time with Moulana Sahib and some time he will be with his darwesh persons.One time when he came in the company of Moulana Sahib and he was sat at the side of the Moulana Qird and his condition was changed.Khaja Sahib immediately left from there and went into darwesh persons. Moulana Qird in condition of madness he was become unconscious.Hadrat Moulana was became sad upon seeing this condition. He was called this

Fakir (me) and said that Moulana Qird will die soon. It is to provide safeguard to him by Khaja Sahib. Upon my saying Khaja Sahib said that there is no matter of grief but for sake of Moulana there is required some arrangement to be done. When Hadrat Khaja Sahib was put his hand on the shoulder of Moulana Qird then his condition was improved to some extent. When he was become completely well then he was wept too much and he was regretted very much that to ignore his saying and doing which was done by him. In this way he was become his devotee and lover truly by his heart. His un-belief and distrust was changed into faith and conviction in one minute. By seeing all these conditions the love of the Moulana Sahib with Khaja Sahib was increased very much. He was given one example in this matter that "For the eyes with white pupils and black pupils are also required so I am also be needy of Khaja Sahib." So when compiler of this book who is weak person and when he was reached Qasar Arifan first time in the service of Khaja Sahib. During that time Khaja Sahib said one saying. It is that "When Najamuddin Kubra was appeared in Khawarazam then his sayings were told to Fakheruddin Razi. Moulana Sahib was called Sheikh and he was asked with him how did you recognize Allah.?" The Sheikh said that he was recognized Allah with occurrences which will

reach to him by an invisible source. Which will not be

found by such wisdom which is involved in doubt.” Hadrat Moulana was surprised. After this Khaja Sahib said to this weak person that “When learned persons of Bukhara engaged with him then he was said this story to them.”

Khaja Ala Haq said that “In the beginning period of our Khaja Sahib when there was no gathering of learned and Fakir persons with him. Baker Fazal Bukhari’s one son who used to preach in Bukhara city. And who did not like very much attachment of Hadrat Yousuf with Khaja Sahib? He used to say that “In the naked condition darwesh person there is no knowledge with him. And what is a reason for his obedience.? To him, it is required that next time he should not adopt company of the learned persons.” One day he himself along with his friends proceeded towards Qasar Arifan. By chance, Moulana Yousuf also came there with the group of the students in the service of Khaja Sahib. In the garden of the shrine one big gathering when they ate food then those persons of the preaching were, eager to meet Khaja Sahib and his darwesh persons. During this period Sheikh Amir Hussain was entered from the door into the garden. Khaja Sahib was called him and he said: “ How long you will do opposition to my order.” As your faith is increasing on and in the same way your opposition is going on increasing.” Sheikh Amir Hussain said, “ What he was done

opposition to his order.”Hadrat Khaja said that “ He was told him such and such lands level is high so he should level it. So that when it will be irrigated then it will be able for the cultivation and it should not be left uncultivated.” Sheikh Amir Hussain said that “ He was done the work like that”.So Khaja has sent many darwesh persons for the inspection of the land.They have found the land’s description as per saying of Khaja Sahib. He was said Sheikh Hussain “ You are ignoring my saying unheard.” He was looked at him with a look of horror. And so for this, his condition was changed immediately. He was fallen down. There was coming one kind of the sound from his neck. His face turned towards neck and neck was turned towards the face. Upon seeing his condition by, the people who were present there so their condition was changed.In such condition, much of the time was passed away. Nobody could not dare to request Khaja Sahib.At the last Moulana Khaja Yousuf, students, and those preachers were stood and they requested with Khaja Sahib. Khaja Sahib accepted and he has touched Amir Hussain hands and his face and neck came back in his original shape.In this way the unbelief of the persons who were present there was changed into the belief.

This is said by one darwesh that “ One evening Khaja Sahib was staying in the house one of his friend in Bukhara. Sheikh Amir Hussain came over there from Qasar arifan. Khaja Sahib looked at his face and he said that “ What happened to you.” He was silent. Hadrat Khaja Sahib asked him that since how many years you are in our company.” He said since 17 years. Hadrat Khaja Sahib said that “ Why you did not explain the condition which was passed away upon you.” He did not say. Khaja Sahib said that “If you did not say then I will say.” Then in the condition of majestic, he was said that “Whether you have given heart to my old wife or my daughter.” When Khaja Sahib said this saying then there came sound from the neck of Sheikh Amir Hussain. His neck turn towards chest and face was turned toward back side and his colour became black. For a long time, he was in such condition. The most part of the night was passed away. I have not seen such condition of him before. I was not in my control. In the house, there was one dear person who stood and he was requested with Khaja Sahib. Hadrat Khaja Sahib said “ Oh darwesh be silent. You do know the method of the darwesh persons. You have not lived in their company. It is near that he should tell all correctly.” Sheikh Amir Hussain said “ The situation of the condition is that Khaja Sahib was given him some meat, soap, oil lamp and he said to me that to deliver it in his house at Qasar Arifan. The method of delivery is that to open entrance door of the house and put all these things in the bath room. When I was reached

there than in this way I have put these things in the bath room. My look was fallen on the sister in law of Khaja Sahib. And with her, there was established my heartily relation. Khaja Sahib said " You know that Allah was given him prudence and miracles. As per saying of the prophet " To be afraid of the knowledge of the Momen (faithful) and who looks with the light of Allah." Why you are giving me trouble. Why you are not telling the truth soon.? He said that "He has done bad and he has repented. You forgive me." Khaja Sahib has put his holy hand on his shoulder. There was came sound from his neck and he came back in his original shape. The true fact is that upon seeing all these conditions there was increased of my love of Khaja

Sahib and it was firmed and was established.

This has reported having said by Sheikh Shadi " One time I went to Bukhara for selling some quantity of cotton and its price was spent by Khaja Sahib. And he said to tell in the house that this amount is spent by Khaja Sahib." When I have come back from Bukhara my family members were asked me "What you have done with the cotton selling amount." I have told them that "I have kept selling amount in the waist belt and which was lost somewhere." They became silent. There was prevailed condition of great condition of seizure upon me. I was in restless and in uneasy condition. After some time Khaja Sahib was returned back from Bukhara he was asked them

that “ Shadi told after his coming back from

there that the amount of the cotton was put in the waist belt which is lost by the opening of it. As a matter of fact, this matter is against of the fact. I have told him to say real thing. There is a condition of seizure which was prevailed upon him due to this reason as he did not tell real thing.” Upon this, due to his kindness, he has released him from the condition of seizure. In this way, Khaja Sahib was fulfilled his right to the affection and training for him. There was left over good effect on the audience.

This has reported having said that our Khaja Sahib was in the house of Sheikh Shadi along with Fakirs in Khadiyut in the cheerful condition. Sheikh Shadi was entered into the house and he put left foot in the house. Hadrat Khaja Sahib said that “ Shadi you have entered with carelessness and negligence. What happened to you.? When he is present at any place then why you have entered with such carelessness there.?” After this Khaja Sahib put his finger of the witness on the earth. And Sheikh Shadi was falling upside down in the bathroom and his condition was changed and he became unconscious. Upon seeing this there was a condition of confusion was prevailed and he began weeping. During this period one darwesh came from Arsalan.

Upon seeing this condition he was

requested Khaja Sahib very much. Khaja Sahib was forgiven Sheikh Shadi and he said “ Master is that one who will leave omission within seconds. If I will not show your carelessness then what I affection which I have done for you?.”

This has reported having said that in Khadiyut some darwesh persons were cooking curry in the house of Sheikh Shadi. Some darwesh persons were putting cereals in the pot with carelessness and engage in gossiping there. When they have put all cereals in the cooking pot then at that time Khaja Sahib came there. With anger, he told Sheikh Shadi to cover the lid of the cooking pot tightly. Then he was paid his attention to darwesh persons and said that “ How you have been spending your life. I have lot of my works with me and when I have seen that you are pouring cereals in the cooking pot with negligence. So I came for it here soon. In this way, the condition of the careless persons became bad and they became unconscious. Khaja Sahib forgiven them at the request of the Sheikh Shadi. And he said to Sheikh Shadi to open the lid of the cooking pot.

This has reported having said that Khaja Sahib's darwesh Sheikh Shadi was cooking some kind of the food in Khadiyut. When it was put on the plates and served to all for eating then nobody did not eat for such kind of the food. All were surprised and said that our throats are closed. Surely there will be some secret in this matter. It is better to keep the curry in the cooking pot. We have to wait and see what will be its result.? After some time Khaja Sahib came there and he said he was departed from Qasar Arifan. When you have placed cooking pot on the stove and at that time I was covered 4/6 distance of the journey. You have taken curry from the cooking pot then I have caught your throats so that you did not eat the curry. Those darwesh persons have presented that all curry in the presence of Khaja Sahib with much fondness. On that day in the company of Sheikh Sahib, strange conditions took place.

This has reported having said by one darwesh that when Khaja Sahib went on the Hajj pilgrimage and when he was in Khurasan. He was sent one letter from there in which he was written and asked Sheikh Amir to come there from Bukhara. So I also went by chance to Khurasan along with Sheikh Amir Hussain there. When we have reached there and come to know the news that he was going to Sarqas. When we have

proceeded toward Sarqas and when reached near Sarqas then Khaja Sahib welcome us there. We were surprised that how he was able to know that we were coming there.?. He said that “ Yesterday night two times he was informed that darwesh Amir Hussain was reaching there and to wel come him there.”

This has reported having said by Hadrat Khaja Ala Haq that “One day Hadrat Yousuf was requested with our Khaja Sahib to visit his garden situated in Sufidmoon. He has accepted his invitation. And he went there and with him there were many darwesh persons.He stayed two days there.On the third day all darwesh persons were in the cheerful mode there.The company was very much zealous. During this time Moulana Arif was reached there. And he was able to get excellence in the company of the Khaja Sahib. After some, Khaja sahib came out of the garden and he relied upon the pillow under the tree. And I was under his service. After some time Khaja Yousuf came out side of the garden along with the students. But he did not dare to come in the company of the Khaja Sahib. When I was reached near Moulana he said that there was fear which was created in us so, for this reason, we could not go near Khaja Sahib. The reason of the fear is that

when Khaja Sahib was come out of the garden then at that time Moulana Yousuf was talking such saying upon hearing it there was weight and condition of seizure was created on us. We come out immediately from the meeting place. There was a condition of fear which was prevailed on us. I have explained the story of Khaja Yousuf in the service of Khaja Sahib. He came into the garden. It was started the time of the Zuhar. So he was engaged in the Zuhr prayer. He was asked Abu Baker Afshanji to lead the prayer. After some time of Takbir, Tahrama (Takbir usually translated as "God is [the] greatest and Takbeer-e-Tahrima refers to the first Takbir of Salah) there was no movement which could not be done by Moulana Abu Baker. He has removed him from the arch and he became leader in the prayer. There was prevailed one kind of the condition of horror on the persons who were participating in the prayer with him. So all of them were become helpless to perform the prayer except Khaja Yousuf who was performed complete prayer with Khaja Sahib. Even though there were 70 persons and on everybody, there was prevailed a different kind of the condition. Some of them were weeping. Some were turning round on the earth. Some were going to the desert area. Moulana Abu Baker has thrown away his turban and gown there. And he was running toward all sides and he was saying my

logics are sad with me. And he was pouring down soil and rubbish on his head. After performing the prayer Khaja Sahib was observed their conditions which were very strange. He went out side of the garden and he sat on the higher place there. This was the condition and Khaja Yousuf said "Our embarrassment was increased very much. What will be its course of action.?" I have explained the condition of Khaja Yousuf in the service of Khaja Sahib. While paying kindness to the modesty and helplessness of this nation he said that "Its course of action is that to go Moulana Arif as such situation which was prevailed to them due to condition and conversation of Moulana Arif." Moulana was hiding in some place. One group went away to search Moulana. At that time I requested very much in the service of Khaja Sahib. And I said Khaja Sahib that "There is much weight on the heart of Khaja Yousuf. These people came into the garden to include them in your company. Upon them, this condition was prevailed due to their innocence and ignorance. The correction of their condition depends upon your small kindness". Due to kindness, Khaja Sahib paid his attention towards everybody and he was able to brought them in their original conditions. But he was not paid his kindness towards Moulana Abu Baker till such that Moulana Arif came over there. He was paid attention towards Moulana Arif

and said to him that “This is your act

according to the path of the mysticism.?You upon finding zealous company and fondness for the people and you have made an intention to attract all of them. You upon finding hot oven and then put your unbaked bread there. And you have made trouble.Now it is obligatory upon you that to correct them. I have done work for all people except Maulana Abu Baker for the sake of Khaja Yousuf. I came out of the garden. You upon finding the zealous company you have paid attention towards Moulana Abu Baker and you have given an explanation and given him details of the field of knowledge of Allah so it is required and which is must that you have to correct his condition. You have slipped out one perfect holy learned person by your conversation and you have caused him away from the benefits. His sons will not leave you.” When Khaja Sahib said these sayings then there was prevailed condition of the horror and majestic on his face. Moulana Arif was stood while weeping.He was requested very much and he said “ I have done bad and from which I have repented.This is not my dignity.” Hadrat Khaja Yousuf stood and recommended. He was forgiven, Moulana Arif. Then Khaja Sahib paid kindness toward Moulana Abu Baker and due to this reason all bad condition was removed from him. Then he said to him to fix turband and wear the gown. In this way, Moulana Abu Baker came in his original

shape. After this Khaja Sahib, Khaja Yousuf, greatly learned persons and with darwesh persons left Sufid Moon Mazhaar Garden and proceeded toward Bukhara city.

It has reported to having narrated by one darwesh that“ Once our Khaja Sahib was riding on the donkey in the city of Bukhara.By chance one darwesh was met him on the way. The darwesh requested Khaja Sahib that there is no need of his getting down from the donkey. He said, “His intention is not there to get down so there is no need for the request.” The darwesh became too much angry.But Khaja Sahib was smiled and shown his freshness.The persons who seen him were surprised by his kindness. By chance on the next day, he went with another group of darwesh persons to Kofian. There that darwesh became severally ill. The persons who seen him doing disrespecting Khaja Sahib went to see him and said to him that serious disease caused to him to due to disrespect of Khaja Sahib by him and your cure is with him.” That darwesh began remembering Khaja Sahib on daily basis. One day he was called me and said: “If you will not come to see then he will be killed.” I left him and for one important work, I went somewhere.During this time I have met with Khaja Sahib. And he was coming from Kofian. I said

salam to him. He was asked "How is the condition of that patient.? If he would be with him then it would be better." I was surprised very much and said: " He is having much difficulty and he wants to see you there." He did not go to his house but he immediately went to visit that patient and I was also with him. He visited the patient and said, " The giver of cure is Allah." You will be recovered from this disease. So do not afraid. You will not die from this disease." Due to the felicity of his prayer, there were seen effects of the recovery in him. He was regretted much in the service of Khaja Sahib. And he said "You are angry with me.?.I have done disrespect you so forgive me." Hadrat Khaja said " We are not angry with you. In our heart, there is no ill-feeling for you." He came out of the house of darwesh and he said " We followed the practice of the prophet and at that time when infidel persons who have broken the teeth of the prophet then he said "Oh Allah give guidance to my nation. Because they do not know." But it was said that " Learned persons are like naked swords. The people killed by them with such swords by themselves. But these people did not strike swords by them on any person." Hadrat Aziazn has questioned that" The people said that there will be reach of sword of the learned person to such and such person. So how is this saying.?" He said that " One who is courageous will not take

help from others and who is not courageous will not do like that such work. But in this way the people with one naked sword who kill themselves.”

This has reported to having narrated by one darwesh that “ He was used to be with Khaja Sahib always in his journey period. When he went on the Hajj pilgrimage and he was reached Baghdad. At that place, the Haji persons for the journey of Makkah began taking camels on the rent. Khaja Sahib said to his friends to take one camel for each person for the journey of Makkah. One camel was left there who was very weak and lean so nobody did not take him on the rent. Khaja Sahib said that “ He will take this camel on the rent for himself”. But it was not like by his companions and they have requested him and said that“ The journey of Makkah is very hard and long and so it is not possible by such weak and thin camel.” Khaja Sahib said that “ He will accept only this weak and lean camel.”So it happened that so all strong and powerful camels became helpless in the desert. But Khaja Sahib was reached to Makkah on such weak and thin camel safely. Khaja Sahib used to say that “ The person who rides on the horse should not put his weight on the horse. But as per his guidance there should take care of the

condition of the horse. The holy people are such people who are seen apparently on the horse. But really their weight is not put on the conveyance as per saying of Hadrat Bayazid Bustami.” In short, all people of the caravan were surprised on the miracle of Khaja Sahib.

It has said to have narrated by Sheikh Amir Hussain that “ The first reason of his attachment and devotion with Khaja Sahib is that he used to live in Khaja mansion in Qasar Arifan and at that time his age was 20 years old. His occupation was agriculture. All his time was spent in the eating and sleeping. I do not know holy Quran and Islamic Shariah law and orders. At the time of going to mosque Khaja Sahib used to pass from our house and every time he used to smile upon seeing me. Upon seeing this condition for some times I became very sad that why I did not pray. Nobody did know my condition. One day in this condition I slept. I was seen in the dream that Khaja Sahib was giving me the big clean mirror. I have seen in it my such condition. Upon waking up from the dream I began weeping. My heart wants to make a cry. Upon which I have controlled my condition very hardly. My such condition was continued and at that time Khaja Sahib came to our house and he sat near me. And he asked me what happened to you.? I was silent. Khaja Sahib asked me “Who was that person who gave your

mirror in your hand.?" I said that " You were that person."He said, "When you know this then keep silence." He said, " Why you are not praying Namaz." I began weeping and said that " I don't know the praying method of the Namaz. And I have not studied holy Quran," Khaja Sahib said, " I give will give you the knowledge and for your sake, I will use every kind of training work and affection." So in this way, he was fulfilled all his work as per his promise.In short, this event was the first cause of my love and affection of Khaja Sahib. I was used to living in his service always and used to wait for an indication of the orders by Khaja Sahib for me.

This has reported to having narrated by Sheikh Amir Hussain that during the period when Tarab was constructed than at that time the people of the Kingdom of the Bukhara were worried. And there was the formation of the weight on the heart of Khaja Sahib and due to this reason, there was creation the differences among the people of the Islamic faith. I was carrying on my back white thorns from Soqari for the wall of the garden.Khaja Sahib asked me to reach soon Tarab perhaps there will be the salvation of the Muslims. When I have reached to Tarab as per order of Khaja Sahib where I have heard there loud and cry of the people.When I have

proceeded further then I was able to know that there is an order for the people to return back from there. So at that time, the people began returning from Tarab towards Bukhara city. I also came back to Bukhara city along with them and the second day when I went into the service of Khaja Sahib he asked me “ Why did you return back soon.?” I have told him the whole story. He said that “ It was better if you would have reached there early.”

This has reported having narrated by one resident of Qasar Arifan that “One- day Khaja Sahib was present in the mosque of the Qasar Arifan along with his darwesh persons. Khaja Sahib was paid attention towards me and he called my father’s name and he said who will present him in the mosque for the prayer.?” My father did not use to perform the prayer. Upon saying this the people were stood while taking arms in their hands with anger and resentment and they began going behind my father. I was stood immediately and I said that “ I will present him in the mosque for performing the prayer.” Khaja Sahib said, “ This is your good luck and good fate.” I came out of the mosque and went toward the house soon. Those persons also were coming to our house as before. I told my father that you to go for the prayer. He said, “Yes, I will go, but he was making laziness.” I have seen that those persons were

making the intention to go behind my father. I was engaged in the work of making of ablution of my father. And myself began looking for the people. My father after making ablution went to the mosque. I was going behind with my father. When I have reached the door of the mosque which was near to the water tank. Then my condition was becoming worse. And I became unconscious. The people have performed Eisha prayer under the leadership of Khaja Sahib and by that time I was in the condition of unconsciousness. Khaja Sahib has rubbed my shoulder with his holy hand. I became conscious. I have told this event to my father. And he was surprised very much. After that, he did not leave the prayers.

This has reported to having narrated by Amir Hussain that "One-day Khaja Sahib has sent to me to the army camp of Amir Bayan for the work of his father there. By chance, Khaja Sahib was in Qarshi. There was the severe cold weather. There was snow falling heavily. Due to this reason, there was severe cold in the weather. One day there was a time of Zuhr prayer. Due to the kindness of Khaja Sahib, he along with some other darwesh persons followed with me some distance on the way. He told this Fakir many matters and he also said that "In all your

conditions he will be with me. Even though you are going in apparently but in the reality, he is going there. You will be in contentment.” He was sent me without ration, conveyance, and companion. There was prevailed strange condition upon me when I was away from his look. At the time of the sunset, I have reached such place where there were available two tombs. And out of the tombs camels were sleeping there. Their owners were sleeping in the tombs. During that time there was the snow falling started at that place. I was sat there for some time. Among them, in one person there is seemed signs of the wealthiness. I said salam to him. That wealthy person was getting down from the dignity of the conveyance and he was held my hand and he was taken me inside of the tomb. It seemed that he has nearly relation established with me. After this those persons asked me “Who is this person.?” Their commander said that “When he was reached there then he was sitting near the camels.” That person said that “ This is a thief.” I smiled and did not say anything. Their commander was asked my condition. I said that “ I was going from Bukhara towards army camp of Amir Bayan. They have asked, “What is work there.?” I said that “I used to reside in the company of the pious person and his father is there in that army camp. That pious person did not come there due to some

reason.” They said, “If it is true then where is ration, conveyance and your friend.” I have said that “ Pious person has sent me in this way. In which there is no option for me.” Among them, one Haji person was there and who said that “The person who sent may be the holy person of Allah.He knows it. And he was seen that this person will be with us so and for this reason, he was sent him without ration, conveyance, and friend.” After this that Amir began taking very much care of me. These persons, in reality, were taking lots of goods from State of Kat in the service of their ruler. In the morning when they began journey than at that time their one servant vanished away somewhere. I have taken responsibility for their service with me. They have lots of the weight (Jawal) of the goods with them. Four persons among them used to lift one Jawal there but I used to lift one Jawal alone by me and which will be full of the goods. Those persons were surprised and said that “This person is Prophet Khizer (A.S.).” I have traveled with them for a period of forty-five days. It was heard that ruler of the army camp is available at the such and such place. When we reach near that army camp it was known that Amir is not in the army camp and he went to Karskar for the hunting purpose. Those people began going toward the area of Amir. I have made the intention to go army camp as per

the instruction of Khaja Sahib. In spite of their
insisting I was not gone along

with them. By chance in between me and army camp, there were two mountains and river Qaqas was prevailing there. During this time two persons came from somewhere and they said they were going towards the army camp. They have conveyance with them. They have asked me to sit on the conveyance and they have passed me in between of the two mountains. In the evening they have taken me to their house and was done good hospitality to me. In the morning they sat me on the horse and said to close my eyes and in this way they have taken me away from there by crossing the river Waqas. When I was reached in the army then I have inquired about the destination of the father of Khaja Sahib. He was also gone for the hunting. I have accompanied the caravan proceeding towards Tarmaz and I have reached to Taramaz. They have sat me on the donkey. When reached Aab Chugan Ru then most of the people of the caravan were falling down in the water. Many of their donkeys were flown by the water. But in that water, my socks and clothes did not become wet. My donkey was falling down at the bank of the brook and I began walking by my foot. I have heard that Bukhari people who were standing at the bank of the brook have seen me there. They were thinking that water was taken me with its flow. So they have informed Khaja Sahib that in the water Amir Hussain was

flown away. Khaja Sahib said, “ If he will be fallen in water or fire but he will reach to him in the safe condition.” Every person was separated from the other. I have reached in Teen Ruqi bazaar of Tarmaz and was sat at one place there. The wind was very cold at that time. My prayer of Asar and Maghrib were lapsed by me. There was much weight upon me. There came an idea into my heart that there is no any person in this city who know me there. During this time one darwesh came there and he caught my hand. I have seen that there is much affection of that person with me. And he was taken me towards his house. This house was very regenerative. Strong, clean and clear. There were four persons were there in the house. My clothes were taken from my body and socks were cut by the knife and made dried. And food was presented before me. When it was finished they have asked for me to lead Eisha prayer. Even though I was excused in this matter but they not accept my reason. After this I have did ablution. First I have prayed Asar and Maghrib prayers. Then I have led the Eisha prayer. That darwesh and other persons wept very much. After this they have asked my condition. I have told them my full story. They were surprised in this matter. After Fajar prayer I have asked for the permission that “I was going to chowk bazaar Tarmaz but if Allah wills he will come back.” For

some time I have sat in one

shop. I have seen one tall Turk person there and he was wearing fur coat. Who put one big size bread on my lap and he was seen towards me carefully. I have kissed that bread. I went into the nearest mosque and wept very much there and eaten some portion of the bread. And when I have out from that mosque then I have seen that there is one horse rider who is standing. There came an idea into my heart to ask about the ruler of the Bukhara in his employment father of Khaja Sahib is working there. I went near him and said salam and asked with him. He said that "Group came from Kaf was given information to the father of your Sheikh about your arrival here. So he is waiting for you eagerly. I am a servant of the ruler of the Bukhara. After two days I will go to army camp and my house is in such and such place in Tarmaz." After this I went to his house. I have told him story of the father of Khaja Sahib. He said with surprise that "There was wisdom for your going to Chowk Bazaar." After two days with that messenger person I was proceeded toward army camp and met with father of Khaja Sahib. I have conveyed salam of Khaja Sahib. He was asked with me "What my son Khaja Sahib told to you.?" I have said that " He was told me that to convey his message to you that " Whatever available in your hand that should be taken with you and to reach back his place. Otherwise there will be fall down

calamity on the army camp.” The father of the sheikh said that “What kind matter of my son is saying?. My Amir will send to me Bukhara for some work and he will pay the such and such amount for its reward for me.” After this he was taken me before the ruler of the Bukhara. I have conveyed salam of Khaja Sahib to him. After this I was there with him. It was known that the ruler of Bukhara and servants will not perform the prayers. I have given advises and preaching. And all were become the persons of performing prayers. I was become Maozzin (one who shouts the call to prayer) and 200 persons used to pray there. As there was method of our Khaja Sahib who used take very much care about food and its cooking. So for this reason I did not eat the food of the servants and the ruler of Bukhara. But I was used to collect wood at the bank of the river and sell the wood and in this way arrange for my food. Whenever there will be my meeting with the father of Khaja Sahib then I used to say to him that Khaja Sahib is eager and fondness for your meeting. But his father was not paying any attention to this matter. During the period there were passed away five and half months. And I was keep away from the company of Khaja Sahib. For this reason I was restless. One day due to very much sadness I was sitting in the corner. During this time some employees and his close persons

of the ruler of

Bukhara came to see me who loved me very much. And they began saying that "There was find one enemy of the Amir in whose employment the ruler of Bukhara is working. What is your opinion there whether we should to stay here or to go some other place before commence of the battle as per our willingness."

I have said them that "How I will know in this matter.?" But they began insisting me and they said you are a messenger of Khaja Sahib. We have our full confidence in you. Tell us some thing in this matter." I have said that " The enemy will be overpowered upon your Amir." They were worried upon hearing my saying and they said that " There is a huge army of 60,000 persons and that enemy has only 10,000 persons and except this, he has nothing with him.I have said "If there will be the command of Allah then a small number of the army can defeat the large number army. What you can say in this matter." They said, " What we can say." Immediately they have informed this matter to the ruler of the Bukhara. After a silence of some time, he said about me that " He is younger one and do not have knowledge and capacity." Upon hearing saying of Amir they said among themselves that we should not hear the saying of the messenger of Khaja Sahib and on the basis of his saying we will not leave our employment with Amir. At last, it happened that the army of the

enemy came near then I said to Khaja Sahib's fathers to move to some other place. After that, there was held war and the army of the enemy were over powered on the army of Amir. And Amir was defeated and overthrown. After this, I have seen the ruler of the Bukhara and who covering himself in old felt and upon seeing me he said that " We have not heard your saying." The father of Khaja Sahib and some other people were in safe and secure condition. He said to me that " He has with him 3,000 Dinars and I want to go to Kabul." I have told him that " Do not do such. You have seen by your eyes that by time of the winking the army of that Amir was defeated. Khaja Sahib is waiting for you. As such it may happen that any calamity will fall here again." The father of Khaja Sahib did not pay attention for my saying and he was insisting that he wants to go Kabul. The second-day ruler of Safa came there and he was looted their goods, commodities, cash, and conveyances by the way of selecting where I was present. I have kept away their worries by saying that looted things will be available to them back by the felicity of Khaja Sahib. Without stopping there all of them have started towards Bukhara. All of them said that this time we will not do against of your saying. Without stopping there they went towards Bukhara. I went

in the presence of the new Amir said to him that Safa ruler was done atrocities and I have told all full story to him. Amir was given order that all seizure goods should be returned back. For fulfilling his order he was sent one messenger. And who has fulfilled the order of the Amir there. And for the fulfillment of the order Amir was sent his attaché and who was implemented the order and goods have given back to the persons. Amir said to the father of Khaja Sahib to stay there for three days. After that one caravan came from India. Amir was handed all of them to the caravan and was given them instruction to take all of them to Bukhara. At the afternoon time we have reached to Darahanin then at that time I have given fodder to the horse of Khaja Sahib's father at the bank of the river. Suddenly there was created danger in my heart. I have worn my dress and socks soon. I have seen that robbers came there. I have informed all people of the caravan. After that when Khaja Sahib's father reached to Qarshi then at that time his mother was there so he stayed there. I was a fondness for seeing Khaja Sahib. So was taken permission from him and was proceeded towards Bukhara. There was a season of mulberry and yellow potatoes and the weather was very hot. But due to the fondness of going in the company of Khaja Sahib I was not feeling any difficulty. When I met Khaja Sahib then there was

no limit to my happiness and joy. After this, he has asked the condition of his parents. Then he said that about the condition which has prevailed upon me “Whether you should say or he will explain in this matter.?” I said that “ You know and all are manifest upon you.” He said that “First evening time when you have reached at the two tombs and you sat on the outside of the building near the camels. And after some that Amir came there and who has developed his heartily affection for you. You have entered with him in the tomb. They said you robber there. And you have smiled. When they have asked about your condition then that Haji person told in your favour. At last, they have paid respect and regard for you. At the morning time when their slave was run away from there then at that time you have lifted the heavy container which was full of the goods. So they thought you Prophet Khizer (A.S.) and at that time it was not you but I was there.”

He also said “ When you reached near two mountains then those riders were passed you away from those two mountains. After this, they have taken you into their house. During the night they have kept you with much hospitality and humility. At the morning time, they sat you on the horse and asked you to close

your eyes and they passed you from the river of Waqsh. At that time I was with you there. He said "When you have sat on the donkey and you have reached to Chugan River and the donkeys of the caravan were flown in the water of Chugan river and your donkey was fallen in the water in the corner side. Then you have walked by foot. And your clothes and socks were only wet. When that friend from Bukhara who has seen you in that condition. And he thought that water was flown you. He comes to us and said that water was flown you. We have said to him that " If he will fall in water or fire but he will reach to us safe and secure." When your brother heard this news then he came in our service and said that as you sent him so you have to pay me ransom." I have said him that "If Amir will not come safe and securely then I will fulfill your demand." He said " When you went to Tarmaz and reach to Teensu there came an idea in your heart that in this city there is no person who is not known to you. Then due to kindness and favour of Allah one darwesh came to meet you and was taken you in her house. And cooked curry. You have got the honour of the leading of the Eisha prayer. The people have wept too much there. He also said " In the morning time when you have reached to the square in Tarmaz. And one Turk who was wearing fur coat was put one big bread on your lap and was seen you from

the corner of the eye. "Do you know who he was.?" I said, " I do not know." Khaja Sahib said, " He was Prophet Khizer (A.S.)." In your heart thought came there about to ask details from the rider about the ruler of Bukhara and who has information about my father. You have asked him. And when you have conveyed my salam to my father and you have informed my matter to him. Then my father said, " How such type my son is talking." The ruler is sending me Bukhara and he is going to pay such and such huge reward for me. He said when the servant of the ruler of Bukhara came to you and have asked with you who will be successful among two armies. Then you have said your ruler will be defeated. He also said when my father has the intention to go Kabul and he did not pay attention on your saying. On the second day when the ruler who has taken all goods of my father and his companions. You have promised all of them in this matter. You went to see the new ruler and explained him the story of the ruler of such and place who has the seized goods which were reached back to all them. He said " When you have put fodder before the horse of my father than at that time there came thought of danger in your heart and which was put by me. In this way, Khaja Sahib said all events which were prevailed upon me during the period of my journey. So this saying of the Khaja Sahib became true which he was

said before my journey that you are not going but it is me that going on the journey. So for seeing these events then there was increased of my faith upon Khaja Sahib very much.

One darwesh has reported to having said the reason of increasing his love with Khaja Sahib is that "I am in Tatkan along with darwesh persons of Khaja Sahib used to do service of him some time as per my capacity. With those darwesh persons I used to hear lots of the qualities and excellences of Khaja Sahib. So there was fondness in me to go in the company of Khaja Sahib. Even though due to his felicity those darwesh persons were having great qualities with them. One time I went in the house of one of the darwesh person for performing one important work of him. But there was my full attention towards Khaja Sahib. When they have brought food before me and at that time I have seen his face there. And I have heard one call in which it was said that you should go to Khurasan. With this my condition was changed and I did not eat food and I have proceed towards Samarqand. So that I should present in the service of Hadrat Khaja Jalauddin. Because I was heard by darwesh persons that he was stayed long period of time in his service. The relations in both of them were much strong and good. When I was present in his service in Kush. Before meeting I have paid attention towards Moulana. So that there will be

any demand from him. After some time one group of Imams (leaders) were went out from his residence and that Moulana was called me there. At that time of meeting he was excused me very much and he said that "He was come to know about my arrival but he wants to meet me in the loneliness." I have told him my story and he wept very much. I was requested with him for his look and favour. Moulana said that " If I will not fulfil your aim being capable of it then I will not be Muslim person. This your aim will be available with Khaja Sahib." And he was mentioned Khaja Sahib's great excellence and perfection. And he said "All persons wait for the condition and but the condition will wait for him." And he said to proceed in service of Khaja Sahib very fast." He also mentioned those conditions which were going to happen to me in Khurasan. I was proceeded soon from there to Nesaf. From there I was proceeded towards Khaja Khairan. And boarded in the boat and covered some distance of the journey and at that time prayer of Zuhar was started. I have announced prayer call. The people in the boat did not done ablution. My condition was become worse. I have advice them but there was no effect of it upon them. I

was angry with them and I have disgusted in the boat. I was desired to throw myself in the river water. I have put my foot on the water and began walking on the water. The persons in the boat began weeping upon seeing my condition. And they began saying that "We have did bad. And they have repented. We are ready to accept your every saying of the truth. But you come back in the boat." I have come back in the boat and lead the prayer for them in congregational. Upon reaching Fort of Amu there were happened strange events. After that for the sake of Khaja Sahib I was started towards Maru Bagana. When I was reached Rubat Sher Shatur then people of the caravan said to me that " This caravan is very dangerous in which there will be a mistake of usually following in the wrong way. So try that you should follow right side way almost because on your right side the yellow desert is situated there. And there is no end of it. When I was departed from him then at that time there came thought into my heart that I have to go in the service Khaja Sahib and I am in demand of the way of truth. So what will be caused danger to me.? So I have proceeded towards yellow desert. Upon covering some distance I was reached to Kud. I was feel hungry and I want to eat food. There came an idea into my thought that there may available such and such kind of the food in the strong cooking

pot. If it will be available table cloth with bread and vegetable then it will be a matter of great pleasure. I have found that food and table cloth and which was in the shade of the hillock. Upon seeing this my condition was changed. I was wept very much and said "Oh kind Lord, whoever demand from you and that desire is fulfilled by you for everybody. So why I should ask with other than you." By saying this my attraction was increased very much. I left that food there and I was proceed on the way of the desert. Upon covering some distance of the journey I have seen one group of the deers. When they saw me then they went away from there. There came an idea into my heart if my demand on the way of the truth and paying visits in the service of Khaja Sahib is right then these animals will not run away from me. Immediately they come near to me. They began loving me. My condition again was changed. I was wept very much and began paying attention towards Khaja Sahib and in which I was drown. At last when I have been reached to Ma Khan. Due to the facility of this attention I have faced many strange conditions. From there I have proceeded towards Sarqas. When I reached in that area then there came thought into my heart that there is no any area and place which is not empty from any holy persons of Allah. I have paid attention towards him and said that without his permission I will not

enter into this

city. By chance some darwesh persons were coming with me from Maru. After some time both of them said that “ This is Dadvi mad person who came here and who is insane person of this country.” Upon reaching him I have welcomed him. Said salam to him. He replied me and said “ Welcomed Turkistani darwesh.” and embraced me and probably he was taken one bread and given me half of it and said that he was given him half of the country, so come inside. When I was entered into the Sarqas and went to the square and I have seen there one person to whom boys were hurting him with the stones. When I was asked about him then it was said that “This is mad person and who is called Charwadar. He is also mad.” There came an idea into my heart that I should ask permission from him to enter into this city.” Still the boys were hurting him with the stones. And in that condition, he said that “Turkistani darwesh the matter is same. Which is said by Dadvi mad person to you.” After that I felt hungry. I have said in my heart that there may be any darwesh person of Khaja Sahib and from his hand I will eat first morsel. During this time one water carrier came there and he said that he is servant of the Khaja Sahib. He was taken me into his house and presented three kinds of food to me. And he said “Khaja Sahib went to Herat. Till his return from there, you should stay here. I am your

servant."For the sake of Khaja Sahib we went out side. Then we find Khaja Sahib was coming there by riding on the horse. And there were many persons were there in his service. Who was going toward Mazhar Chal Daktan. Due to lots of the rush of the people I could not met him there. There came an idea into my heart that Khaja Bahauddin is busy with the people. For a long period of time I have suffered lot of difficulties but Khaja Sahib did not paid his affection towards me. So I have to do my own arrangements by myself. Exactly as the same time he was get down from the horse and from passing in such crowd he came towards me. And he said " Tankini darwesh welcomed. When you have reached here then I was able to know. But we want to meet to you in loneliness. When come to know that due to matters of the heart, your deeds, holy persons, persons of knowledge's indication will be lost by you and so for this necessity I want to engage with you for some time." When Khaja Sahib was returned back from that place of Mazhar and he was staying in one destination and when there was a decrease of the crowd and when there was arise of the situation of the loneliness. Then he was called me in his loneliness. And he said " For which work you have come here. From Tankan to here during your journey what happened to you and which is known by me. When you were in the

house of darwesh and for

performing his necessary works and in you the passion was created. Which was caused due to my attention. On the day when you were present in the company of Jalauddin Khalidi and who was done favour for you then at that time I was present there. I know also about his indication. When your walking on the water by putting your foot then I was there in the shape of crew in the boat. The conditions which were appeared by you in the Fort Amu which were caused by my attention. The arrangement of the food in Raig Rabat Sher Shatter were done by me. I was the care taker of the deers. In this way he was told story of the Dadvi mad person and the mad person of Charda Dar and the water carrier." After this, he said "All your present conditions are due to the attention of my felicity. And all such conditions are belongs to us. If we want then I can take back all these conditions. And if I want then I can continue these conditions." He said be warned that "I will take back conditions." After some time I have seen that there was no condition remaining with me. And I was remained empty. He said "If you want then I can give back your condition." I said " Yes." Then in time of the winking he was given back to me my condition. It was happened many times. I was surprised that in which method he is taking my condition by him. Khaja Sahib said " I am doer of usage so if there will be my

willingness then I can take back. And if there will be my willingness then I can give condition. The condition is product of your passion. In which there is the possibility of usage. The condition which is created due to the reason of the obedience and behavior than in which every person of the usage can not do to use it.” During this time I have undergone contemplation of a big condition. My heart become soft. I was wept very much. He said “Why you are weeping.?” I said that “ I was in the darkness for a long period of time.” He said “ Do not say like that before this which was known to you was also truth. The contemplation which done by you was bigger than before. So for this reason you see previous condition in such way.” After this he asked “Whether I need condition of the previous time or present time.?” I said “I need condition of the present time.” He said “ This condition is not available without obedience.” I said “ I accept this. I will put up with only with your orders .” He said “ Congratulation for new death.”

The same darwesh has reported having said “ When our Khaja Sahib came from Sarqas to Ma Khan then he was allotted some kind of his service to all his darwesh persons. One day he said to one liquor drinker who was his neighbor that “ If you

have any work with you so that I can arrange for sending one person to your house and that person will do work in your house free of charge.?" He said "He has one urgent work of the cleaning of the ice box from dirt and rubbish. He was sent me along with Ismail of Khadiyuti to perform that work. But he said to wine drinker that "He should not give food to them." So they engaged in the work as per instruction of Khaja Sahib. Due to nature of Allah that wine drinker became kind on our condition and he began weeping. He said " I know that you are hungry. But he is afraid very much doing against the order of the Khaja Sahib. At last, he said " Hope that he will forgive this disrespectful and infringe an order. He was given some money to me and ask to go bazaar to purchase food. With afraid, I entered baker's shop and purchased bread. When I was coming from there with fear then at that time somebody caught me the edge of the shirt from the side of the neck. When I have seen then I find Khaja Sahib was there. He was taken the bread from my hand and said: " I do not have like such your pictures." He struck a slap on my neck and he said: " Without him, nobody can give you food." You should have to do work in the hungry condition." With feelings of fear and grief, I proceeded towards icebox. And I have told them full story. Then we both were engaged in this work. So we have continued the

work with much hardness till time of Asr evening prayer. We become very weak. Then that wine drinker said to go to the bazaar and this time you can able to bring food.” With so much fear I went to the bazaar. And I was thinking in my heart that when Khaja Sahib will be engaged in the Asar prayer then he can purchase food from the bazaar and come back here. After purchasing food I proceeded to go icebox and was reached near cross road area. Then there Khaja Sahib was stopped my way and he has taken bread from hands. And his said “ These tricks will not be played with Bahauddin.” Then I was reached to icebox with empty hands there and was told them all condition. I have planned to run away along with Ismail Khidayuti but there was no divine help for this matter. So we were busy in the work. Due to acts, we are away from the attendance of the company of Khaja Sahib. At last in this matter of Khaja Sahib we approached his father for his recommendation and due to this reason, we get again excellence of the company of Khaja Sahib.

The same darwesh has reported to having said “ In Ma Khan, Khaja Sahib asked me to bring fire wood along with Ismail Khadiyati. And he was given two donkeys to carry loads. In which there was one donkey belongs to Khaja Sahib. By chance

load of the fire, wood was fallen down from the donkey of Khaja Sahib on the way. Darwesh Ismail as per habit of the village persons he was abused to the owner of the donkey. I have censured him and said to him that it was not a big thing that you have abused to Khaja Sahib. He began weeping. He struck his head and face. And he became very much worried. When we have reached to Ma Khan then Khaja Sahib covered a long distance of the way and met with us. And he said "To throw away that impure fire wood from our donkey that it is not good for burning." One who brings fuel for us and he will be angry with us and say improper saying then such fuel is illegal for us." I was in Bukhara for my desire. And Syed Amir Kalal was in Nesaf. There was created in me desire that to go in the service of Amir Kalal. I have proceeded very fast from Bukhara. When I was reached in the service of Amir Kalal then he said " Son of Bahauddin you are welcome. You came on the time. Since a long time for water hole fire wood is cut and there was not available any body who can bring the wood near a water hole. Those wood belonged to acacia with thorns. I have carried that wood on my naked back. And began thanks to him. It was practice here that there were said here unsuitable things and anger was shown. For some days the health condition of the Ismail Khadiyuti became very worse. As there was much load was

fallen on him. It means he was carried much load of wood to the water hole. Until his father was not recommended and due to this reason he gets again excellence of the company of Khaja Sahib and gets forgiveness from him.

Khaja Ala Haq has reported to having said “ During his beginning period of attachment with Khaja Sahib when was become famous in his service. Then at that time, there was penetrated his love upon him. So, for this reason, I was used to becoming restless and in the discomfort condition. And anytime I could not able to live and keep away from his company. One day he was paid his attention towards me and he said: “ You keep me friend and I keep also you, my friend.” I was said “Oh my master what will be an affection of this Fakir towards you.” Khaja Sahib said to me “Be silent for some time. So that your condition will be known.” After some, I have seen that there was not left any love of Khaja Sahib in my existence .” Khaja Sahib said that “Now you able to know that there was love from my side.”

“ If there will be no love from the beloved then helpless lover’s demand will not reach the destination.” If the real beloved will not take out the veil of

recognition from face of the love then whose power will be there to put a step in the veil of the love.”

This has reported having said by one darwesh that “ Khaja Sahib was on the roof and with him, there were darwesh persons. There was a comfortable company. Khaja Sahib said to his friends “ Whether you have created me or I created you.” All of them said that “ We have created you.” Khaja Sahib said, “ If this correct then create me.” By saying this he vanished away from the look of his friends immediately. His friends tried their best but they could not found him on the roof. All were surprised. After this darwesh persons were able to know the reality of the situation. And regretted in this matter and they said that “ It is real truth is that you have created us. If there will be no attraction of your kindness then who will find a way to the acceptance of your company.” After regretting of the friends he was present on the roof in his same place. All darwesh persons were surprised. And this event was caused for the reason of increase of his love.

The same darwesh has reported having said that the reason for his love with Khaja Sahib was that “ In my childhood, I went to Bukhara from Sugharian. And I used to sit in the meeting of the

learned persons. During this period there was initiation was created in my heart for the Hajj pilgrimage. After performing the Hajj pilgrimage then I was returned back again to Bukhara. Even though my soul became very rebellious. And there was created in me proud. It was near that my condition became bad and ill luck will be fallen upon me. In that condition there came an idea into my heart that to include me in the company of Khaja Sahib. There were many darwesh persons were present there. He drew out me near and struck slap on my neck. There was began changing my condition and I began weeping. Khaja Sahib said "To me be silent. This is not a place of the weeping." And he said " If you will weep then your work will over in this sitting of his company. If you will not become silent then tell your condition truly that how you will see yourself,?" I said " I see my existence at the place of the filth. From it, there is a discharge of the filth to all sides." Khaja Sahib by swearing said that "He is saying the truth." After this, he was paid attention to his friends and he said: "If he will not reach in our company then he would die without faith."

The other darwesh has reported having said that " There was came to an idea into my heart to include myself in the company of Khaja Sahib. For this sake, I

was started towards Bukhara from Tankin. My weak wife has given me some Dirhams for the reason of presenting in the service of Khaja Sahib. Even though I have asked her “What is the purpose of the present of Dirhms.?” Then she did not say anything. When I have presented that Dirhams in the service of Khaja Sahib then he by smiling said that “From Dirham, there is coming smell of the son and hope that Allah will grant son to you.” So due to the facility of his prayer, Allah has given me son. At the time when this narrator was reporting to having to tell this story to me then at that time his son was also present in the meeting place.

It was reported to have said by our Khaja Sahib and who used to say that “The company of the holy persons is a great grace.”

“Who ever was find this is like that he was found great wealth.” Due to the reason of away from this grace then there will be the possibility of mistake which is done by the Salik (mystic initiate). At that time this weak person went from Samarqand to Bukhara to be included in the company of Khaja Sahib. There was a routine of his friends was that as for as possible they used to be present in the prayers in his company in his mosque. Especially the Fajar prayer. So this practice was missed by this Fakir prayer. I could not perform Fajar prayer

in congregational and away from this facility. So for this, there was a weight on my heart. And in that condition, I was paid my attention towards Khaja Sahib. And I want to pray Fajar prayer on the way of his mosque. I could not perform one Rakat (genuflexion) of the prayer. My weight was increased very much. After this, I went very fast for this aim that when he will leave after performing the Fajar prayer from the mosque then I can say salam to him. So that I could not lose this wealth. I was there in such waiting. When I said salam to him then he was replied to it. He told in my ear slowly that when there will be done any mistake by any body then he will be away from the company of the friends of the Allah. From this, my weight also increased very much. This condition which was prevailed upon me until the beginning of the Zuhar prayer time. Khaja Sahib went along with friends to the house of one friend. Where I sat near Khaja Sahib and he said “Hadrat Aizan was asked for the the perfomence of the past lapsed prayers when he did should wake up.? He said “Before Fajar prayer. So that his Fajar congregational prayer may not be have lapsed.”

It has reported having said by one darwesh "Once he came from Nesaf to include in the company of Khaja Sahib. At that time he was in that garden in which now his mausoleum situated there. In that situation, he was said many matters about the excellence of the holy persons. So he said, "Our final resting place will be here." In it, there was an indication of that place where there is his final resting place is situated. This indication he was given a long time before of his death.



The final resting place of Hadrat
Khaja Bahauddin Naqshband

It has reported having said that “ When ever any relative will die then Khaja Sahib used to recite this Hadith “The death is the comfort of the Momins (faithful) persons.” This Sahih Hadith's explanation is that death is comfort from Allah and a source of the meeting. As which is mentioned in the Hadith that “Momin will not get comfort except with the meeting of Allah.” The reason is that the body is veil is between meeting with Allah. And in its presence, the meeting with Allah is not possible. As it is said that “The world is like a prison for the Momin person.” To get this excellence of comfort it is necessary to taste the death before it.” As it is mentioned in Hadith that “The death is the cause of the meeting of Allah.” He used to remember death usually. Especially in the last days of his life, he used to say that “Friends have been already passed away. Another world is very best. After this, he used to remember spiritual masters of categories and during this time he has left this world. As such in Hadith of Hadrat Aisha Siddiqua (R.A.) it is mentioned that “ Oh Ayesha, my friends and brothers, ambitious messengers and in among them there were such persons there who were patient on hardships which were more than this and in such condition they left this world. And they have reached near their Lord.They have been granted great reward and good return. For him, it

is not like any other thing dear to him then that to meet his friends and brothers.” This saying of the prophet is related to this situation that as per saying of Hadrat Ayesha Siddique(R.A.) that the prophet never at all eat full of his stomach.” And Hadrat Ayesha Siddiqua (R.A.) has requested in this matter. So after this event within a period of one week, he has left this world.

As per saying of well known Qutub (highest cadre in spiritual pivot) Hadrat Abdul Wahab who has reported to have said that “When our Khaja Sahib was buried in the grave then as per Hadith grave is a garden among the gardens of the heaven.” From his front side in the grave, one window of the heaven was opened. Two houries have come there and said salam to him. And they said “We are for you. When Allah has created us and since that time we are waiting for your service. ”Hadrat Khaja Sahib said that “ There is his convent with Allah that till he will not get excellence of look of Allah, and will not do intercession of those people who are attached to me. And who is acting upon the phrases told by me and till such he will not be engaged in other works.”

It has reported having said by one wise person that at the time “When our Khaja Sahib left this world he was in the region of Kush and upon

hearing this

news I was in much grief for this reason. I have said in my heart that I will not go again to school. In that night I have seen in a dream our Khaja Sahib who was reciting this verse as follows.”

“ If he died or were slain, will ye turn back on your heels.?’ He also said it has reported having said by Zaid Bin Harisa. “When I was waking up from the dream then I was able to understand indication of Hadrat Khaja Sahib that on all persons who has spiritual relations with him even after his death then he will focus his great attention and favour. But I was not able to understand sentence which has told by Hadrat Zaid Bin Harisa in this matter. When soon when I have seen him in a dream then Khaja Sahib said: “Religion is one.” This indication of Khaja Sahib was bearing in mind for always with me. This dream of Khaja Sahib is logic of his truth. That in his life and as well as in death in both conditions he will show to the mankind the right path. Whatever he will show which will be as per Quran, and Sunnah of the prophet, traditions of companions and biography character of the holy persons.

The End.